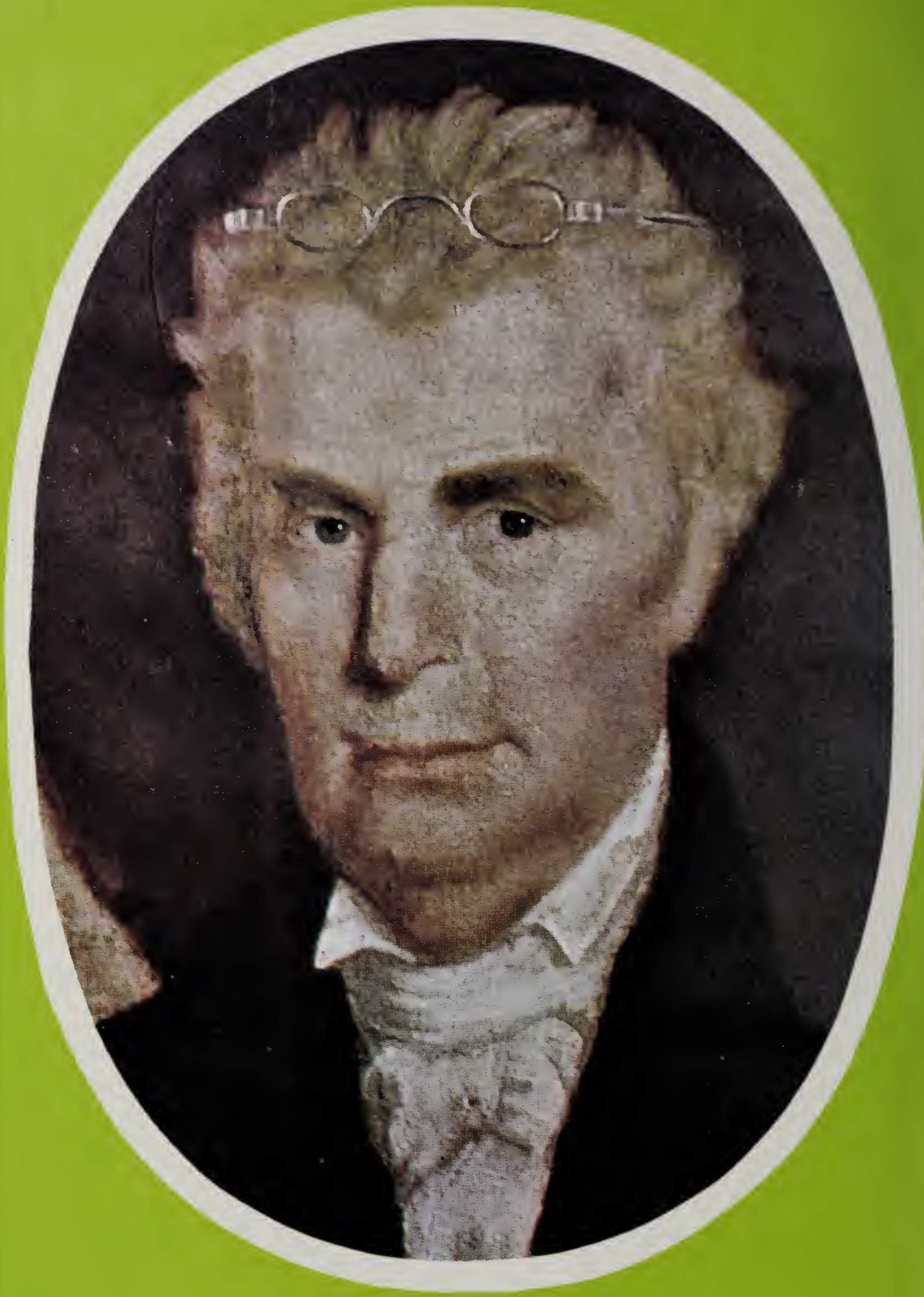
ILLINOIS HISTORICAL SURVEY



Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

VOL. III.] GEORGETOWN, KY. MAY, 1829. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity! If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellors, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

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THE
CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST;

ASSISTED BY

Elders Tho's M. Allen and Jacob Creath, Jr. of Missouri.

"Prove all things: hold fast that which is good"—PAUL.

VOL, XI.] JACKSONVILLE, ILL. SEPT. 1840. [NO. 1.

INTRODUCTION.

Some considerable time has elapsed since the Christian Messenger has been sent abroad. It never would have appeared again in the world, under my direction, had not some intelligent brethren urged the necessity of it in the "Far West," and promised me to co-operate in the work. Elders Thomas M. Allen, and Jacob Creath, Jr. of Missouri, especially, have given me assurance that they will liberally coutribute to its columns. Their competency can be disputed by none who know them. With their aid, and with that of other brethren, we anticipate a work profitable to our readers. Without fear we shall state our firm convictions of truth, and urge them with scriptural argument to the acceptance of our fellow creatures. This we shall attempt in the meekness and gentleness of Christ, giving no offence in any wise to any man, unless to that unhappy class, who cannot bear to have their errors detected by the light of truth. We shall endeavor to avoid unnecessary, and bitter controversy which, too long for the interest of christianity has been indulged and practised by the professed advocates of religion.—Doctrine and precepts leading to piety, love, peace, and unity, shall have a prominent place in our columns—this is our polar star, by which we shall endeavor to guide ourselves, and direct others. We shall be close observers of the signs of the times, that the day of Christ come not upon us unawares. We shall notice the progress of truth in the conversion of souls, and in the building up of Zion, and record them for the comfort of our readers. We shall carefully watch anything like division among us, and

in the spirit of truth, labor to arrest its desolating, unchristian progress as soon as seen. We shall not be backward in reporting any public course among us, whose tendency is to destroy the work of God, and injure the progress of truth.

We have commenced in discouraging circumstances. Our subscribers are very few, and unless increased very considerably, the work cannot support itself without private sacrifices, which we are unable to make. Yet in the hope that the West will support one periodical among us we have commenced. If every brother or friend should think as we do, that such a work is necessary, and if each should try to obtain a few subscribers, and send them on to us in Jacksonville, Illinois, post paid; we think he would subserve the cause of truth. We solicit well written communications from competent breathren, especially notices of revivals in their knowledge. In all such notices we wish brevity, and simplicity; no *inuendos* of the mighty agent *I*, and no *puffing* of the co-agent *he*. This savors more of vanity than of religion.

The work will contain twelve numbers, thirty-two 12 mo pages issued monthly, at $1 25 a year. Agents who shall obtain eight subscribers, and shall collect, and remit to me the money, shall have the eighth vol. for his service. The money to be paid on the delivery of the second No.

INSTRUCTION TO POSTMASTERS:

The following is an extract of a letter from the Postmaster General, recently addressed to the Postmaster at Newport, R. I., to which we wish to call the attention of our subscribers;

"Postmasters may enclose the money in a letter, to the publisher of a newspaper, to pay the subscription of a third person and frank the letter, if written by himself, but if the letter be written by any other person the Postmaster cannot frank it."

Postage of this, each No. 1½ sheets is, under 100 miles, 2¼. Over 100 miles, 3¾ cts.

NOTICE.

The wish of the brethren and friends generally, is, that the correspondence between myself, and Elder A. Campbell, on the various subjects connected with

the atonement, should be printed in the Messenger, from the commencement, in the same order in which it is printed in the Millenial Harbinger. With their wishes we shall comply.

ATONEMENT. NO. I.

JAACKSONVILLE, *Illinois*, March 30, 1840.

Brother Campbell—

LAST evening I returned from Missouri, after an absence from home of five weeks. I see in your Harbinger, for February last, a friendly invitation to me to correspond with you on a number of religious subjects, which you have named. The same thing you communicated to me privately some weeks before. I then answered you that I would take the proposal by you under consideration; but suggested to you my fears that, though we might discuss those points in a perfect Christian spirit, yet the minds of the people might be withdrawn from humble piety and devotion, to strife, contention, and division. My friends persuade me that such fears will never be realized. I have consented to comply with your invitation. though I am conscious that years have despoiled me of much of that vigor and strength of mind I may have once possessed.

All the subjects you have proposed are but so many fractions of one common denominator, which I shall call the atonement. To this they all refer.

You "affectionately solicit from me an essay on sin, and sin-offerings, scripturally setting forth the import of these terms in sacred writ."

1st. With respect to sin. "Sin is the transgression of the law." 1 John iii. 4. "To him that knoweth to do good, and doeth it not, to him it is sin." James iv, 17. From these two texts it is plain that sins are of two classes—sins of commission, and sins of omission; into which two classes, it is believed, that

all are resolvable. To treat of the tendency, and evil effects, and of the awful consequence of sin, is another subject, to which reference may hereafter be made in the progress of these numbers.

2nd. Your second inquiry is respecting sin-offerings. With regard to the victims offered for sin, as lambs, bullocks, goats, and the great anti-type, the Lamb of God, there can be but one sentiment in the Christian world—and that these victims for sin were offered to God, admits of no doubt. But the purpose, why these offerings were made to God for sin, has been, and yet is variously set forth by good, but erring men. Their discrepant, jarring systems on this subject, has long been the fruitful soil of discord, strife, and division.

Doctor A. Clark, on Lev. i. describes the purpose, end, or design of sacrifices or offerings for sin, thus: "By the imposition of hands, the person bringing the victim acknowledged, 1st. The sacrifice as his own. 2nd. That he offered it as an atonement for his sins: 3d. That he was worthy of death, because he had sinned, having forfeited his life by breaking the law. 4th, That he entreated God to accept the life of an innocent animal in place of his own. 5th, And, all this to be done profitably, must have respect to Him whose life in the fulness of time should be made a sacrifice for sin." From the 3d, 4th, and 5th items of this paragraph I must dissent, for the want of evidence, and because they stand in direct opposition to the sacred scriptures. The law admitted no person worthy of death, or who had forfeited his life by breaking the law, to offer a victim for sin. Sins of ignorance, and ceremonial defilement, only admitted of sacrifice for purification. Therefore the death of the victim could not be in the stead of the death of the offerer, seeing his sin did not require his death. But the D[illegible]r says farther, that the offerer, in order to be [illegible]dified, must have respect to Him whose life in the [illegible]ulness of time should be made a sacrifice for

sin: I know it is a common opinion that the Israelites under the law always looked through their sacrifices to Christ the Lamb of God, who died on Calvary, without which view they could not be profited. Paul thought differently: he declared that the veil was on their heart, that they could not stedfastly look to the end of that which is abolished. Now the thing abolished is sacrifices, and Christ was the end. Did they see this end in their offerings? Did the Jewish nation believe that Christ was to die? No: for when he taught them this truth, they said, "We have heard out of the law that Christ abideth for ever." Christ crucified to the Jews was always a stumbling block, and is to this day to that unhappy people. The disciples of Jesus themselves could not believe that Christ was to die and rise again, till the facts proved the truth.

From these remarks it is evident that the Doctor, and all who think as he does, are mistaken. The design of the legal sacrifices was not to deliver from death, but to purify and cleanse the offerer, and thus make an *atonement* or reconcilation between him and his God and the congregation—before this purification was effected by sacrifice, he was separated by his sin and uncleanness from the fellowship of the congregation, not being permitted to enter the tabernacle and worship with them there.

This perfectly accords with the inspired views of the great commentator on Moses, Heb. ix. 22. "And almost all things by the law are purged with blood, and without the shedding of blood is no remission." One exception of the "all things purged with blood" by the law, is, the person guilty of a sin worthy of death, he must die without mercy under two or three witnesses—by the law there is no remission without shedding of blood, and as he is debarred by law from an offering for his sins, if he is forgiven, his forgiveness is not by sacrifice, or shedding of blood. Why does my brother Campbell so confidently assert that

"without shedding of blood there *never was* remission of sin"? *Christian System*, page 37. Was every moral transgressor under the law, and before the law, cut off by death, unforgiven? Though condemed by law to certain death, could not the penitent offender find mercy and forgiveness by the law of faith, as did Abraham the father of us all, and as did many others recorded in the scriptures?

There are others who view the purpose or design of sin-offerings to be for reconciling God to us; so the Methodist Discipline states, that the death of Christ reconciled the Father to us. As this assertion is destitute of all scripture testimony, and as enlightened reason fails to lend her aid in its support, I pass it by as a relic of unauthorized tradition, probably taken from heathen mythology, or pagan customs. The pagans offered human as well as brute sacrifices for the purpose of appeasing or reconciling their angry gods to them; but this cannot be the design of divine sacrifices, whether under the Old or New Testament.

I am sorry my brother Campbell has very similar views with those just stated. You say, "Sacrifice atones and reconciles. It propitiates God and reconciles man. It is the cause, and these are its effects on heaven and earth, on God and man." *Christian System*, page 36. The sacrifice of Christ then, in your opinion, has an effect on heaven—on God, to *propitiate* him to man. "To propitiate is to appease one offended, and to render him favorable," *Webster*. Do, brother Campbell, point us to the scriptures that say that sacrifices either under the Old or New Testament, were ever designed to propitiate God, or that such an effect was ever produced or effected on him. This, to me, would be more convincing than volumes of speculation and philosophic reasoning from uncertain premises. Indeed, I think my brother has advanced a few steps farther than any other system-maker, when you say that "every sin wounds the af-

fection of our heavenly father," and that the death of Christ "soothes and delights the wounded love of our kind and benignant heavenly Father" *Christian System*, page 48, 49:

"This is a strange *speech* to me; but if this be the doctrine or language of the Bible, do show it to us. Till then I shall be silent.

Others think that Christ by his death or sacrifice "magnified the law and made it honorable." Isaiah xlii, 21. Whether this text has any reference to Messiah is very doubtful. The context is against the idea. But admitting that the Messiah is intended, is it said that the law was magnified and made honorable by his sacrifice? Is there one hint of this in the text?—in the Bible? I can clearly see how he magnified the law and made it honorable, in his exposition of it in Matthew v. There he shows how spiritual, how extensive it was, extending from the sinful act to the very fountain of sin in the heart—he made it honorable in submitting to be made under it, and fulfilling every jot and tittle of it. Had it been a bad, dishonorable law, he would not have done it such honor. Did he, as the substitute of sinners, suffer the punishment which the violated law required of sinners in their stead, and thus pay their debts, that pardon might be granted consistently with the honors of law? By what inspired writer is this taught? I cannot find.

I have only hinted at the different theories current on the subject of sin-offerings, none of which can I receive without better testimony than I have yet seen. This I have done to prepare the way to state my own For another number I must reserve that exposition. My avocations are many, and therefore I may be prevented from sending my communications regularly. Try to exercise patience with me. I have introduced a few sentiments of yours from your *Christian System*, in order that you may, if possible re-establish them by plain scripture, and not in the wisdom of words. If they be found true, I shall

joyfully receive them. May the Lord direct your mind and pen to the edification of the saints!

B. W. STONE.

A. C.'s REPLY TO B. STONE.

BROTHER STONE—

Dear Sir—I MOST cordially concur in opinion with those breth'r who have persuaded you that your fears were groundless, or would "never be realized," concerning the discussion of those points which you called for, under date of your letter of November 11, 1839, published page 21st of the current volume. The discussion of any of the grand elementary principles of the remedial or evangelical economy, "*in a truly Christian spirit*," never can, in my judgment, "withdraw the minds of the people from humble piety and devotion to strife, contention, and division." Shall those who love truth and peace fear that this love of peace and of truth, if fully developed, will issue in strife or impiety!

When in your kind epistle of November 11th, you asked me for my definition of a *Unitarian*, and assured me that you denied the name, though often applied to yourself, and urged me to say whether I "designed to co-operate with Trinitarians against Unitarians," &c: I felt it my duty to make the proposition alluded to in your letter of March 30th. I have done so in the full persuasion that the contemplated discussion is not only expedient, but necessary, and that it can be so managed as to disabuse the public mind of injurious prejudices both against you and myself. You have long disavowed Unitarianism, and I have also disavowed Trinitarianism and every other sectarianism in the land; and therefore that morbid state of feeling elicited by these partizan wars about the polemical abstrusities of metaphysical abstractions, which, in its excessive irritability, forbids the scriptural investigation of the great points which

have been so often distorted and mangled on the racks and wheels of party discord and proscription, should have no abiding in our minds, much less prohibit a scriptural examination of the facts, and precepts, and promises, on which these unhallowed theories have been reared.

The fear of irritating these old sectarian sores has, I verily opine, kept the minds of many brethren and of the public in suspense, if not in comparative darkness, upon the greatest question in this earthly world. There is no subject so vital to man as the death of Christ. The designs of his death are interwoven with all the designs of the universe, and are replete with the temporal, spiritual, and eternal destinies of man. Christ crucified is the most transcendant mystery in the moral dominions of God. Its power is the mainspring of all heavenly impulses, and it is itself the consummation of all divine wisdom and prudence. As all earthly waters arise from the ocean and descend to it, so the deep and the high counsels of God issue in this mysterious fact and emanate from it.

The subjects to which I invited your attention, my venerable brother—viz. Sin, Sin-offerings, Sacrifice for Sin, Atonement,"* &c. you very justly regard as terminating in what is usually called *the atonement*, or as all summed up in it. True, the doctrine of what is usually called "the atonement," is made to include the whole; but I designed no trite nor common-place examination of this subject, as it issues from the fiery furnace of sectarian zeal and bigoted devotion. I wish to explore the scriptural roots and grounds, the remote and the immediate connexions, bearings, and designs of "*the blood of the New Institution.*"—I am glad, therefore, that you have so promptly advanced to the subject, and I most sincerely supplicate the FATHER OF LIGHTS to subdue our spirits and to imbue them with the holy spirit of the gospel of Christ; that,

* Page 82, vol. iv.

with all piety, benevolence, christian meekness and mildness, we may examine this great subject—so necessary to right conceptions of God, of Christ, and of ourselves.

You properly begin with SIN. Its existence, nature, and tendencies gave birth to the redemption that is in Christ Jesus our Lord. Wrong conceptions of this thing necessarily cast their penumbra over the Bible, and obscure all its golden treasures. I object not to your definition of *sin*, so far as it goes. You give us the word of the Lord for sin, as a violation of a law, and a neglect of it—commission of wrong, and ommission of right. Your quotations are appostite and striking. I will only add a definition in *fact*. There are definitions by words, and definitions by facts. Sin is the cause of death; or "*the wages of sin is death*," is verbal; but when we see Satan lose heaven, Adam lose Eden, and millions of infants lose life, we have a definition in fact, that death follows the substance standing in light. Sin, then, is a mortal thing. Death is in it. "The soul that sinneth it shall die." I emphasize on this, because of its bearings upon all bloody sacrifices—upon sin-offerings—upon the havoc of life under the Patriarchal and Jewish institutions.

2d. On sin-offerings as presented to God, all cordially harmonize; but, you say, not so on "the *purpose*" of them. You then review Doctor Adam Clark, and dissent from his conclusions. He is public property, and you have a right to lay on your warrant. I shall not dispute your right. You pronounce three of his conclusions, in your opinion, as in direct opposition to the sacred scriptures. Of course his friends will pronounce your conclusions in these three points, as, in their opinion, in direct opposition to the sacred scriptures; and thence we have Doctor Adam Clark and Dr. B. W. Stone as affirmative and negative; and their friends all take their station accordingly.

But you are led to express some important conclu-

sions which involve some great scriptural facts, of which I am not so sure. These are:

1: "Sins of ignorance and ceremonial defilement only admitted of sacrifice for purification." These sins you do not consider as deserving of death; and therefore you conclude that "*the death of the victim could not be instead of the death of the offerer*"—"seeing," you add, "his sin did not require his death." Your view, then, is, that the law made no provision for any sins but those of ignorance or legal defilement—that these were not mortal sins; and consequently the sin-offerings of the law save no one from death. Nay; you assert that "the law admitted no person worthy of death, or who had forfeited his life by breaking the law to offer a victim for sin:" These are very important propositions, and deeply penetrate the whole subject of sin-offerings:— If legal atonement or expiation was made only for sins of ignorance or legal defilement, then they could not be typical of the death of Christ, else the death of Christ expiates only sins of ignorance. I must then conclude my brother Stone has expressed himself obscurely, or I have misconceived his meaning: for certainly he admits that the legal sacrifices were types of the true; and that the true sacrifice expiates more than sins of ignorance: for surely brother Stone believes that all manner of sins, excepting one, may be forgiven, because the blood of Jesus Christ cleanses from *all* sin. There is a radical mistake here; I trust it is in my misconception of your meaning.

But is it a *fact* that the legal sacrifices and offerings expiate sins of ignorance only? Read Leviticus, vi 1 "If a soul sin and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in trade, or in a thing taken away by violence, or has deceived his neighbor, or has found that which was lost, and *lieth* concerning it, and sweareth falsely in any of all these things that a man doeth sinning therein, then it shall be because he has sin-

ned and is guilty; he shall make restitution, add one-fifth to it, and bring his offering to the priest; and the priest shall make an atonement [an expiation] for him; and it shall be forgiven him for anything that he has done in trespassing therein." Do You call these "sins of ignorance or legal impurities?" Or do you consider that there was no expiation or atonement made for them? I have been in error for many years if these were sins of ignorance or legal impurities, or if the law had no sin-offerings but for such sins as you have enumerated. I agree with you in differing in some points from Dr. Clark; but I cannot go quite so far as you go in these three items. But I have to do with Moses and Paul, and not with our erudite Doctors living or dead:

There is but one character for whom the law and for whom the gospel makes no purifying sacrifice: This is the man who presumptuously despised Moses and the Holy Spirit, or who renounces either dispensation. One of us may have mistaken this case. You say, "The law admitted *no person* worthy of death, or who had forfeited his life by breaking the law, to offer a victim for sin." You might have said, The gospel admits *no person* who, under it, has forfeited his life by dispising or renouncing it, to any forgiveness through Christ's sacrifice; for to such Paul says, "There remaineth no more sacrifice for sin; but the mistake, as it appears to me, consists in making out of a single case, or class of character, a general law against wilful transgressors. Hence you conclude that wilful transgressors of law, or those who sinned wittingly under the law, could find no sin-offering. This would, indeed, be a complete annihilation of the typical character of all the Jewish sin-offerings; and would, as far as it goes, exclude the hope of forgiveness through the anti-typical sin-offering every person who had sinned wittingly or wilfully in any matter against God or man. I especially request your views of Lev. vi 1-7., and more especially I call your attention

to the great annual and national expiation minutely detailed Lev. xxi. In this chapter we are told most unequivocally that when the priest laid his hands upon the scape-goat he was to confess over him all the iniquities of the children of Israel, and all their transgression in all their sins, putting them upon the head of the scape-goat; and again, the goat shall bear upon him *all "their iniquities;"* and again, "the priest shall make an atonement for you, to cleanse you that you may be clean from *all your sins.*" "This shall be an everlasting statute to you to make an atonement for the children of Israel for *all their sins* once a-year." But I will not exhaust this subject at one effort, especially as I may have misunderstood you. Your allusion to the "*Christian System,*" and quotations therefrom, shall all be considered in due time. I shall be exceedingly thankful to you, my aged and venerable brother, to examine that work with the utmost care, and to point out to me any ambiguous or erroneous expressions in it, as I may probably soon be called up-; on to *stereotype* it. The demand for it is very greats and I have had the most flattering intimations of it usefulness to the public from numerous and eminent quarters of the professing world.*

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* An involuntary misquotation and consequent misrepresentation of my views, appears in one of your quotations from page 49. You put a clause in page 48 with one in page 49, that started me no little, as no doubt you will have done every other reader. You make me say that "the death of Christ soothes and delights the wounded love of our kind and benignant heavenly Father, page 48-49." Whereas I say, "The death of Christ, in bringing many sons to glory, soothes and delights," &c. A very different idea truly! You make me say of a subject abstractly, what I say of it only in connexion with its consequences. The difference between these two forms of expression would jeopardize any man's life in many courts civil and ecclesiastic. I am aware you did not intend such a thing. In none of the three instances in which you have quoted the C, S; am I understood as I intended, or, as I think, my language indicates. This I attribute to your writing so immediately after your return from Missouri, before you had time to weigh the periods from which you quoted.

Give me leave to add, that I concur most sincerely with you in your objections to the Methodistic notion of sacrifices reconciling God to us. There must be some great obscurity in my style if you could infer from any thing I have ever written, that I entertain such an idea. When I speak of sacrifice as propitiating or pacifying the Divine Father, (a scriptural idea truly,) I intend no more, as I have explained myself, than opening a way in which his favor might shine forth. The opening of a vent for water to flow is making it to flow: so the opening a way for God to be propitious, is making him propitious, in all propriety of language—as appears to yours, most sincerely and affectionately, A. CAMPBELL.

ATONEMENT: NO. II.

In My first essay on sin-offerings I stated that the Christian world were divided on the design, end, or purpose of them. The overwhelming majority of Christians have placed their whole effect on God, in his law and justice, and on his government;—on God, to reconcile and propitiate him to sinners—on his law and justice, to satisfy their penal demands against them in the person of their substitute, on his government, to make it honored and respected in the universe.

Others, while they acknowledge these to be the designs of sin-offerings, yet do not confine their effects on God, his law, and government, but also acknowledge that they are designed to produce a moral effect on man, as to reconcile him to God, to purge and cleanse him from sin.

In my first number I stated that I could not believe that sin-offerings were ever designed to produce such effects on God, his law, justice, or government, because it was not so declared in the Bible, and I can-

not believe any thing as unerring divine truth but what I find there: if sin-offerings are designed to produce these effects, and this doctrine is taught in the Bible, why do not the advocates of it plainly refer us to the book, chapter and verse where it is taught. Let them not substitute vain philosophy, far-fetched inferences, and the wisdom of words for the doctrine of God.

I do not wish to be understood as denying that such effects are produced on God, his law, and government by sin-offerings, but that I cannot believe them for want of divine evidence; and I might add, because this doctrine seems to me plainly to contradict many things taught in the Bible, and to be condemned by matters of fact. But of these hereafter.

I will now endeavor to state my own views of sin-offerings, their end; and design. I agree with all Christians that the great design of sin-offerings is to make atonement. Though the sin-offering itself may be called the atonement, yet it is so called, because it is the means of effecting an atonement or reconciliation More than thirty-seven years ago I defined atonement to be *at-one-ment*, or reconciliation. The authorities then adduced, it is believed, have never been seriously impugned, nor denied. Not long since I have seen the same definition given by high authority, as Calmet's Dictionary, enlarged and edited by Robinson, Theological Professor at Andover. On the word they say--

"We have evidently lost the true import of this word by our present manner of pronouncing it When it was customary to pronounce the word *o.* as *own* (as in the time of our translators) then the word *atonement* was resolvable into its parts, *at-one-ment*, or the means of being *at one* i. e. reconciled, united, combined in fellowship. This seems to be precisely its idea Romans v 11--Being (to God) reconciled, or *at-one-ed* we shall be saved by his (Christ's

life, by whom we have received the *at-one-ment*, or means of reconciliation. Here it appears the word atonement doe snot mean a ransome price, or purchase paid to the receiver, but a restoration of accord, which is, perhaps, the most correct idea we can affix to the term expiation, or atonement, under the Mosaic law." See also J. Brown's Dictionary of the Bible on the word.

In order that we may see clearly the application of this definition of atonement, I will introduce a few propositions from the "Address" long since published:

1st: There did exist, and does exist, and will forever exist a close and intimate union between God and all holy beings:

2d. There did exist a close political union under the law between God and Israel, while Israel continued politically holy and ceremonially clean.

3d. Nothing but sin and uncleanness ever broke this moral or political union between God and his creatures. "Your iniquities have separated between you and your God." Isai. lix. 2.

4th Whatever removes the separation between God and his creatures, restores the union between them.

5th The blood of oeasts, slain in sacrifice under the law, removed the political or ceremonial separation between God and Israel, and restored the union between them.

6th. The blood of Christ under the New Testament removes the moral separation between God and believers, and restores the union between them.

7th. God's holy nature cannot be in union with man's unholy nature. 2 Cor. vi 14 16. But when man is cleansed and washed from sin by the blood of Christ, then, and not till then, are God and man united, reconciled, or *at-one-ed*.

8th The *at-one-ment*, reconciliation, or union between God and his creatures, either under the law

or under the gospel, never took place before the person or thing defiled was cleansed; or purged by the blood of a sin-offering.

9th. There is an awful separation between God and the fallen world. Man's sin and wickedness is the cause. God is holy, just and good—man is unholy, unjust, and wicked;—God is light—mankind is darkness. How can natures so discordant be united? Either God must change into the temper and spirit of man, or man must change into the temper and spirit of God. The first is impossible; therefore man must be changed or lost from God forever. To effect this very end was the son of God sent by the Father of mercies, who lived, died, and rose again for our justification. His very ministry was that of reconciliation, or (*at-one-ment*;) "for God was in, or by, Christ reconciling (at-one-ing) the world unto himself"—"God hath reconciled (at-one-ed) all things unto himself by Jesus Christ"—"We are reconciled (at-one-ed) unto God by the death of his Son."

From these remarks it will be seen that the primary design of the blood of sin offerings, both under the Old and the New Testament, is, to purge or cleanse from sin and defilement, whether moral, political, or ceremonial; and the proximate effect is *at one-ment.*

The Apostle Paul says, "Almost all things are by the law purged with blood." Heb. ix. 22. Let us inquire what those things were which were purged with blood, how they were purged, and what was the effect of this purging.

1. The altar was one of the things purged with blood. Ezek. xliii. 18-26. "And he said unto me, These are the ordinances of the altar—thou shalt take of the blood thereof (a young bullock) and put it on the four horns thereof (the altar) and on the four coroners of the settle, and upon the borders around about. Thus shalt thou *cleanse* and *purge* it; and on the second day thou shalt offer a kid of the goats

without blemish, for a sin-offering; and they shall *cleanse* the altar as they did *cleanse* it with the bullock, When thou hast made an end of *cleansing* it, seven days shalt thou *purge* the altar, and *purify* it:" Moses describes the same thing in nearly the same language, Lev. xvi. 18—20. "And he shall go out unto the altar, and make an *atonement* for it, and shall take of the blood of the bullock, and of the goat, and put it on the horns of the altar round about, and *cleanse* it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the altar," &c.

Dr. J. Taylor, in his Hebrew Concordance, says. 'The word atonement is always in the Old Testament, rendered from some tense, or noun derived from the root *kaphar*; nor is there any Hebrew word we translate *atonement*, but what comes from this root."

Now with respect to the case of purging the altar, we have remarked that Moses and Ezekiel were describing the same thing in nearly the same words. The altar was defiled by the uncleanness of the children of Israel. It must be cleansed or purged. How? Ezekiel says, "Thus by (the blood of a bullock) shalt thou cleanse and purge (*kaphar*) it." Moses says "He shall make an *atonement* (*kaphar*) for it." Again Ezekiel says, "Seven days shall they *purge* (*kaphar*) the altar." Moses says, "Seven days shalt thou make an *atonement* (*kaphar*) for the altar." Exodus xxix. 37. Again, Ezekiel, says, "When thou hast made an end of *cleansing* it [the altar."] Moses says, "When thou hast made an end of *reconciling* [*kapher*] the altar." The effect, then, of this blood was to cleanse, to hallow, to sanctify, and to make the altar most holy; or in the language of Paul, it was to purge the altar. As this effect is described by *kaphar*, frequently translated *to make atonement*, and *to reconcile*, we conclude that *to make atonement, to reconcile* and *to purge*, are synonymous, all expressed by, or translated from, the same word *kaphar*.

The word *kaphar*, it is believed, is as frequently translated *to purge* or *cleanse*, as *to make atonement*. Let the attentive reader turn to the following texts, and where he finds *cleanse* or *purge* in those texts, they are so translated from the Hebrew *kaphar*. Num. xxv. 33; 1st Sam. iii. 16; Psalm lxv. 3, and lxxxix, 9, Prov. xvi, 6; Isai. vi. 7, and xxii. 14 and xxvii. 9, and the texts quoted above.

Would it not be better always to translate the verb *kaphar*, when connected with sin, as the New Testament writers have done, by the Greek word *airo*, with its compounds, which is rendered *to purge, to cleanse, to take away sin;* than by translating it *to make atonement*, or *to reconcile?*

2. Another thing cleansed with blood is a leprous house. Lev. xiv. 52, 53. "And he shall cleanse the house with the blood of the bird; but he shall let go the living bird, and *make an atonement* [*kaphar*] for the house; and it shall be clean." How much more intelligibly would it read, 'And purge the house, and it shall be *clean?*' As the Psalmist, li. 7, "*Purge* me with hyssop, and I shall be *clean.*"

3. The tabernacle of the congregation, the holy place, as well as the altar, were cleansed in the same manner, Lev. xvi. 16, 19, 20. "And he shall *make an atonement* [*kaphar*] for the holy place; so shall he do for the tabernacle of the congregation."—"And when he hath made an end of *reconciling* [*kaphar*] the holy place, the tabernacle of the congregation, and the altar."—"Thou shalt take a young bullock without blemish, and cleanse the sanctuary. And the priest shall take of the sin-offering, and put it upon the posts of the house: so shall ye *reconcile* (*kaphar*) the house." How preferable would be the translation of texts, to substitute the word *purge*, instead of *to make atonement*, or to reconcile. This is Paul's rendering.

Let the reader examine the following texts, and all doubt will be removed. When he reads these texts, *to make atonement, to reconcile*, the Hebrew word is *kaphar*. Lev. vi. 30, and xvi. 27, and viii. 15; Ezek. xi. 15, 17, 20; Dan. ix 24. Lex. xii. 7, 8, and xv. 15, 30, and xvi. 30, Num. viii. 21, Lev, ix 7, Lev. xiv. 19, 20, 21, 29, 31.

4. In these texts it will be seen that the people were also cleansed from their sins and uncleanness by their offerings for sin. Forgiveness always accompanies atonement, or purging, if it be not the same thing. Lev. iv 20. "And the priest shall make an *atonement* [*kaphar*] for them, and it *shall be forgiven* them." See also Lev. iv. 26, 31, 35, and v. 10, 13, 16 18, and xix. 22; Num. xv. 25, 28. So intimately connected are purging and remission, that they are often expressd be the same word *kaphar*. 2 Chron. xxx 18, 19. "The good Lord *pardon* [*kaphar*] every one of them—though he be not cleansed according to the purification of the sanctuary." See also Psalm lxxviii. 38; Jer. xviii. 23; Deut. xxi. 8. "Be *merciful* [*kaphar*,] O Lord, unto thy people—And the blood *shall be forgiven* [*kaphar*] them." Deut. xxxii. 43 "He will be *merciful* [*kaphar*] unto his land and people." To be merciful unto, means to forgive. Heb. viii. 12 and x. 18.

Thus have I shown the design of the sin-offering under the law, to be, *purging* or *cleansing* from sin and uncleanness: When the person or thing is thus purged by the Lord through the means of sacrifice, then is God, his law, and government pleased, or reconciled with the person or thing thus cleansed, without any change in himself, his law, or government, because they were always pleased and satisfied with purity. The whole change has taken place in the person defiled. Now the at-one-ment' or reconciliation, is effected between God and man.

In my next number I will write an essay upon the sin-offering of Christ, our great High Priest.

B. W. STONE.

LETTER II.—To B. W. STONE.

Brother Stone:

My Dear Sir—Your second epistle, dated April 10th, one week after the first, treats of the *design* of sacrifices. Sacrifice could, as a matter of course, reach no farther than the sins for which it was offered. If offered only for one class of sins, it could only in its design reach that class. Much, then, depends on forming a correct estimate of the sins for which it was offered. I showed, as I conceive, in my last, that sins of ignorance and legal uncleanness were not the only sins expiated or purified by the Jewish sacrifices; that all the sins of the whole nation of Israel—all their iniquities and transgressions, were annually taken away by sacrifice.

In your first letter you stated that the design of the legal sacrifices was "not to deliver from death, but to purify and cleanse the offerer." Do you think that there was legal sanctification without legal salvation in the ancient sacrifices? A man's sins might be forgiven through sacrifice, provided they deserved not death; but if they merited death there was no sacrifice for them? Have you not thought, my dear sir, that this looks somewhat like the Romanist classification of sins into venal and mortal. The venal only were pardoned through sacrifice! The mortal were beyond the saving power of the law. Sins of ignorance, therefore must be considered in the light of venal offences—not as moral guilt. Lev. v. 17. declares that "if a soul sin and commit any of those things which are forbidden to be done by the commandment of the Lord, though he knew it not, yet is he guilty, and shall bear his iniquity." Follows it not; then, that if any

of the things forbidden in the commandments of the Lord incurred death; though done ignorantly, the appointed sacrifice obtained forgiveness or release from that penalty? Even in the case of Job's friends, before the law was given, sacrifice saved from the wrath of God. The Lord said to Eliphaz, "My wrath is kindled against thee and thy two friends: therefore, take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job will pray for you: for him I will accept, lest I deal with you after your folly." They did as commanded, and escaped.

In the case of one only legally polluted by the contact of a dead person, presuming to come into the congregation, death was to be inflicted; but if he had the ashes of the red heifer mingled with water sprinkled upon him, he might, without danger of death, enter the congregation at the time appointed. A still stronger proof that there was atonement in the law saving men from temporal death, is found in Numbers xvi. 48. "And the Lord spake to Moses, saying, Get you up from this congregation that I may consume them in a moment; and they fell upon their faces. And Moses said to Aaron, Take a censer and put fire in it from the altar, and put on incense, and go quickly and make an atonement for them; for there is wrath gone out from the Lord: the plague is begun. And they made an atonement for the people, and he stood between the dead and the living, and the plague was stayed." The sequel may show the importance I attach to establishing the fact that the atonements of the law did save men from the penalties of that law, even from death, excepting in the single case of a presumptuous violation of the covenant or renunciation of it. And under the Christian economy the sacrifice of Christ extends not as an atonement to any that despise or renounce Christ.

But the Divine explanation of the reason why the

Most High commanded blood to be used upon the altar, appears in my mind to banish all ambiguity both from the style of the Mosaic institute and from the Christian mind on the whole subject of atonement as taught both in the law and gospel. Sin is the forfeiture of life; or, what is the same thing, divinely expressed, "death is the wages of sin"—"the soul that sins must die." Now, says God, "I have given you *blood* upon my altar to make atonement for your souls; because THE LIFE is in the blood"—for your life I accept blood, which is the life of the victim. I accept its life *instead* of yours. To quote his own words—"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul." Again he adds, "Blood is the life of all flesh; the blood of it is for the life of it." Levit. xvii, 11–14:

If I understand your second letter, you and I agree that atonement is but the means of reconciliation; that atonement is the *cause*, and reconciliation the *effect*, though you are not so clear upon the subject as I could wish, but, perhaps, on a fuller explanation of the subject, we may perfectly harmonize on this great topic. I, like you, have all my life, divided the word *atonement* into three syllables—*at-one ment*. But I do not on that account exactly understand you when you make it mean simply *reconciliation*. *At-one-ment* is the making, or that which makes at one, those who were not one; and *reconciliation* is *made one*. Figuratively we often put the *effect* for the cause, and the *cause* for the effect; but when we discuss a subject for the sake of understanding it we come to the literal and leave the figurative. Therefore the atonement and the reconciliation are just as different as the two Greek words *hilasmos* and *katallagee* the former means atonement as the cause, and the latter means reconciliation as the effect. While I readily own that either

reconciliation or atonement may by a metonymy of the effect for the cause, or of the cause for the effect, be used indiscriminately, originally, literally, and properly; atonement [*hilasmos*] is that which *makes* one, and reconciliation [*katallagee*] is made one. The one is the cause—the other the effect. If this be doubted, we have a superabundance of evidence to offer. I shall, however, suggest only one fact at present, viz.—*that things that cannot be reconciled are said to be atoned*—such as the tabernacle, the altar, and their furniture. These are susceptible of atonement, but not of reconciliation, in the legal and proper sense of these words, as any one may see by examining only the book of Leviticus, particularly the 16th chapter.

Purification or expiation is also an effect of atonement, as well as reconciliation. In this sense atonement was made for the altar, the sanctuary, and almost all things are by the law purified by blood.

Propitiation or purification is also an *effect* of atonement. So we find it applies to God, Ezek. xvi, 53. "When I am *propitiated* [*exhilaskesthai*,* common version, *pacified*] to you for all that you have done, saith the Lord." So prayed the publican—"God be propitious to me a sinner." Hence we find the *hilasmos* twice in the first epistle of John applied to Christ's blood—*the propitiation for our sins:* Messiah, as foretold by Daniel will make *propitiation* for iniquity.

Do I misconceive my brother Stone when I interpret his views of atonement as excluding the idea of propitiating or pacifying our heavenly Father? I know that he repudiates the idea of effecting a change in God—of changing him from an enemy to a friend. So do I: But still I say God *repents*, is *propitiated*, and *pacified*, and even *reconciled* to us. But the effects of

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* I have quoted from the Septuagint; but, by opening your Hebrew Bible, you will find it in your favorite KARHOR.]

sacrifice, or atonement, so far as the propitiating of God is contemplated, is more appositely set forth in the Bible than in any other book in the world, in the memorable effect of Noah's sacrifice upon God himself. Let us, Father Stone, turn over and read it—"And Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt-offerings on the altar. And the Lord *smelled a sweet savor;* and the Lord said in his heart, I will not again curse the ground any more for man's sake." "*The Lord smelled a sweet savor*" not before, but while he sacrificed. Such was the effect of Noah's [the temporal saviour] sacrifice in God. And, in the same style, that learned Hebrew, our Apostle, has spoken of our Saviour. "Christ," says he, "has given himself for us, an offering and a sacrifice to God for a *sweet smelling savor.*" This is what I mean by propitiating God. This *sweet smelling savor* is to God. It is a sweet and pleasing odor to him, on account of which he can be propitious to us. When then, you, brother Stone, ask me what I mean by sacrifice atoning or propitiating God, I refer you to the effect produced on him by Noah's sacrifice, by Christ's sacrifice—appositely, though pleonastically, expressed by Paul, "for a sweet smelling savor." Christ's sacrifice Godward, and not manward, was then for a sweet smelling savor—pleasing, propitiating, reconciling God to man.

With all your precision and caution, brother Stone, on this subject, I find you come to my conclusions in my very words: for at the close of your second epistle you say, "*Then* is God, his law, and government pleased or reconciled with the person or thing thus cleansed." You then place yourself under the reprobation of your own censure when you ask me, letter first. "Do, brother Campbell, point us to the scriptures that say that sacrifices, either under the Old or New Testament, were ever designed to propi-

tiate God, or that such an effect was ever produced or effected on him." After this you add, that you think I "have advanced a few steps farther than any other system maker." Well, I am glad to be in such good company as that of brother Stone, who concludes with me—*then*, and not till then, of course—"*then* is God, his law, and government pleased or reconciled with the person," &c. &c.

You were, my dear sir, driven into *hypercriticism*—to being righteous overmuch at the time you wrote your address, by the violence of men of that hard-mouthed age which refused bit, and bridle, and curb; you were driven, if not past Jerusalem, a little beyond the beautiful gate of the Temple. You had men of strong prejudices, and not much biblical science, to contend with; and who were determined to drive with a wooden wedge and mallet the barbarous scholastic jargon of old Nicence trinitarianism down your throat; and, therefore, I do not wonder at your conscientious fastidiousness concerning terms and phrases which they may have misapplied. I felt a good deal of your embarrassment and know experimentally many of your difficulties. I appreciate fully your critical display of *kaphar* and its derivatives, and see in all that you have said little or nothing from which to dissent. But you strangely in all this seem to overlook the very point in discussion, and which you ultimately have to concede, that *sacrifice has an effect on God.* You appear to deny this in the commencement, but you cannot but admit it in the conclusion.

Now methinks the matter can be greatly simplified thus:—Sacrifice is an atonement or propitiation as respects God; purification as respects sin; reconciliation as respects the human heart; justification as respects the sinner's conscience, and redemption as respects his person from all the penal consequences of sin. Atonement is, therefore, a grand cause; of which the prom-

inent effects are, propitiation as respects God; purification as respects sin; reconciliation as respects the sinner; justification as respects his guilt, sanctification as respects his pollution, and redemption as respects his actual personal deliverance from sin in all its consequences. You seem, my dear sir, to labor on one point, as though it were with you a great difficulty: You seem desirous to make sacrifice affect only man. You have no doubt been horrified at some of the representations like that quoted from the Methodistic Discipline about Christ's reconciling God to man. The more intelligent of that community believe with you that God the Father sent his Son to be the Saviour of the world from his own benevolence, and that the atonement was in the divine nature and judgment necessary to justify God in justifying ungodly men—"that he might be just and the justifier of him that believeth in Jesus." It propitiated God in no other way than as it opened a just and honorable way for his grace to be exercised, or as it gave him a justifiable reason to be propitious. No intelligent professor of the faith imagines that God was incorrigible, cruel, antagonistic, full of vengeance, and inimical to fallen man, and that his Son our Lord was more compassionate and merciful, and came to quench the fire of his wrath, to appease his ire. Such Pagan notions are neither the faith nor the opinion of any of those denominated evangelical. A few ultras of former days may have so reasoned, but such spirits are too antique for the nineteenth century.

Your own views of sin-offerings, as detailed in your 2d epistle, are clearly expressed. You say, "The great design of sin-offering is to make atonement.' But you make atonement only equivalent to reconciliation. But it means more in the Bible than the reconciliation of a sinner to God: therefore, until you more fully explain yourself, I object to your definition as defective. The design of sin-offerings is, indeed, to make

reconciliation by making a propitiation for our sins, and by making it both just and merciful on the part of God to forgive us. But I wait your explanation of the various items on which I have commented. As I see you have sometimes misconceived me, it is possible I may have misunderstood you. Meanwhile I remain as ever, yours in the kingdom of the Messiah,

A. CAMPBELL.

THE KINGDOM OF HEAVEN, OR CHURCH OF GOD.

Paul to the Romans 14, 17, describes its nature in a few words. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit." By these marks and attributes this kingdom is known, and distinguished from all others. Righteousness is supreme love to God and love and benevolence to man; this we may call inward righteousness, the fountain of all righteous acts towards God and man: for if we love God in heart, we will be led to unreserved obedience to all his commands; for this is the love of God, that we keep his commandments.' And if we love our neighbor, we will be led to do unto him, as we would he should do unto us.

Peace is another property and mark of the kingdom of God. Peace and righteousness are twin-sisters—they always dwell together, and are never separated. The Righteous have peace with God through our Lord Jesus Christ—They have peace in their own hearts, "for there is no condemnation to them, who are in Christ Jesus.—They are led to live peaceably with all men, as much as in them lies, because they love peace: They endeavor to make and promote peace, and "quench the coals of growing strife." Peace is the darling attribute of God himself; he is called "The God of peace." It is the attribute of the great Mediator; he is called "the prince of peace." It is also the attribute of his church and people, for they are called "the kingdom of peace, the children of peace," and the gospel, the word of reconciliation is called "the gospel of peace."

Joy in the Holy Spirit is another property and mark of the kingdom of God. We joy in God through our Lord

Jesus Christ—in his power to protect and bless us—in his wisdom to guide and direct us—in his love, truth and goodness—in his faithfulness to his promises—in all his perfections, and promises of the life that now is, and of that which is to come.

Should it be asked, "Who constitute this kingdom? or what is the character of its members? The answer is easy; they are those, who have the properties and marks of this kingdom, they are all righteous, they have the peace of God ruling in them, and the joys of the Holy Spirit. None else are recognized as members of this kingdom. So John the Baptist describes the kingdom which he proclaimed to be nigh—the very kingdom of which we speak. He told the Pharisees, and Sadducees coming to his baptism, to repent, and bring forth fruits, meet for repentance. Think not within yourselves, We have Abraham to our father, and therefore we have a right to the privileges of the new kingdom without repentance; no, says John "For, now the axe is laid at the root of trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire. In your old church were found the fruitful and unfruitful, like trees, growing together—not so in the New kingdom now at hand, none but the fruitful shall stand in it. In your old church, the good and the bad were mingled together, like the wheat and the chaff in one promiscuous heap; but now with his winnowing fan he will separate them, the wheat shall be gathered into his garner, and the chaff burnt up.

The same truth our Savior taught Nicodemas John 3 "Except a man be born again he cannot see the kingdom of God; except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." To be born again, is, to be born of water, and of the spirit; to be born of water, is, to be baptised in water; and to be born of the Spirit, is, to be saved by the renewing of the Holy Spirit. Were it possible for an unrenewed soul to be admitted into the kingdom of righteousness, peace and joy in the Holy Spirit, could he see, or enjoy it? could he relish its spirit and enjoyments? Impossible "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" With such a person there could be no fellowship, no enjoyment. Attempting to admit into the church such members has

been one cause of her glory departing from her, of that discord, strife and division, which had so long disgraced her in the eyes of the world. O when shall Zion's glory be restored! One thing is certain, her glory will not be restored till a reformation of these evils be effected—till the church be purged from idolatry, or the service of mammon—from seeking the friendship and honor of the world—from union with the States and Kingdoms of the world—from the vain desire and work of legislating, in order to check and destroy the reigning corruption of mankind—from the vain attempts to have better laws, and better rulers in the civil government to the neglect of the king and kingdom of peace. Had half the zeal been expended in the cause of christianity, which of late has been spent by religious professors in state politics, religion would have raised her drooping head, and smiled in hope of better times.

Paul to the Corinthians, Epis: 12 chap. beautifully describes the members of the church or kingdom of heaven: "For by, or in one spirit are we all bapti ed into one body, and have been all made to drink into one spirit." In Eph, iv 4 v 6. "There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

Where, O Where is this church or kingdom, in which these things are, and which is thus shining! We long to see it---We long to see the world, attracted by her light, flowing to her, and joining with her to glorify our Heavenly Father. Lord Jesus, hasten the joyful hour.

B. W, STONE.

THE RESPONSIBILITY OF THE CHURCH TO GOD.

"Ye, said the great Teacher, are the salt of the earth—Ye are the light of the world—a city that is set on a hill, cannot be hid Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorysy your Father who is in heaven."

Men have talked and have talked much and loud

about many things as true, which have no place in the Bible. Among these things, is, the invisible church. Of such a church the Bible gives me no information, and as it would be as useless to the world, as a candle put under a bushel, we pass it by without vainly searching for it—*vainly* searching, I said, because if invisible it cannot be seen. But the church of Christ is as visible as a city set on a hill—as a candle set upon a candlestick. He designed it to be visible for the good of the world in darkness and death. He designed through the glory and light of his church, to bring the world unto salvation; and eternal life, "So shine said the Savior, before men, that they may see your good works, and glorify your Father who is in heaven." The Church is the salt of the earth—salt to purify the world from corruption, and preserve it unto eternal life.

To this end, the Lord by his prophet Isaiah lx. I says to Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee—And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee—Who are these that fly as a cloud, and as doves to their windows?" or Who are these that fly as a cloud of pigeons to their roost? They are the Gentiles, induced and drawn to come to the light and glory of Zion to find salvation. The great lesson taught is that when Zion, or the church of God, obeys his command by rising and shining, sinners are influenced to glorify God, and are saved; but when the church sleeps in death, sinners for want of light die in their sins. Solemn thought! Shall the church be the cause of the damnation of sinners? Who can deny it?

The same awful truth is taught, Isaiah xlviii 17, 19. "Thus saith the Lord, thy Redeemer—O that thou hadst hearkened to my commandments! then had thy

peace been as a river, and thy righteousness as the waves of the sea; Thy seed also had been as the sand, and thy offspring like the gravel thereof. His name should not have been cut off nor destroyed from before me." Why does God so vehemently desire that his church had hearkened to and obeyed his commands? Not that he could be profited by this; but that we and the world might receive the profit. If Zion had only obeyed, her peace would have been as a river, perpetually flowing as the river——undisturbed as the river by the noise of a noisy world, and increasing as the river by tributary streams in its descent to the ocean. O happy state! and this the reward of obedience in this world. "Then had thy righteousness been as the waves of the sea." What majesty, grandeur, and beauty are seen in the rolling waves! How they attract the gaze of the world, and affect the heart with solemnity! And when they are furiously tossed by strong winds, as when Jonah was in a ship——How did the hardened sailors tremble, and pray to their God! Such would have been the effects of Zion's righteousness on the world of the ungodly.

"Thy seed also had been as the sand" Innumerable as the sands on the sea shore would have been thy spiritual children, had you only obeyed my commandments. The reason then why children are not born to Zion, is because she is disobedient to the commandments of the Lord. Is she not then responsible to God for the loss of souls? O that the church would lay this to heart! It is added, "And thy offspring as the gravel thereof." Who ever saw the gravel on the sea shore without admiration of their beauty? How pure, how clean, and how smooth! such would have been thy offspring; not only as innumerable as the sands on the sea shore, but possessed also of the purity, gentleness, meekness and humility of Christ—their rough tempers would have been

smothed, like the rough surface of the gravel, from constant and long attrition by the beating of the waves upon them. As is the mother, such are the offspring; a weak, sickly mother will have weakly and and sickly children; and *vice versa*. How important then, that Zion should hearken to the commandments of God! If she does, what a blessing to the world is she; if she does not, O what a loss!

The same truth is taught in the prayers of Jesus, John 17 "Neither pray I for these alone, but for them also, who shall believe on me through their word, that they all may be one—that the world may believe that thou hast sent me." O that our sectarian world would seriously think, and solemnly ponder upon the important truth conveyed in these words "Are we not plainly taught that the world's salvation or damnation, is suspended on the unity or disunity of the professed believers in Christ? Shall we by disunion stand as an insurmountable mountain between the world of sinners and salvation? God forbid! This subject of Christian union we shall hereafter consider.

See the influence of a church in right order, and rightly exercised, on an unbeliever and an ignorant person in the Corinthian assembly. They were convinced of all, and judged of all, the secrets of their hearts were made manifest, they fell down on their faces, and worshipped God, and reported that God was in them. Cor. 14. Would not the same effect be now produced, if the same means were used? Certainly; for this is the very order of heaven. When such effects are not produced, ought not the church take conviction of error, and reform; so that she may answer the purpose of God, and be the means of saving sinners? These things are humbly, and affectionately submitted to the Christian community in the world.

B. W. STONE.

To the members of the Church of Christ in Missouri.

DEAR BRETHREN:

Brother Stone has commenced the publication of the Christian Messenger. Although the work is commenced in Illinois, there is a strong expectation of its being transferred to Missouri in a short time, and permanently established in this State. Should that take place, your desires will be realized; for the want of a periodical in our State, has been long deplored, and one urgently demanded by many of you. We therefore ask you to step forward, and with a liberal support to the Messenger, aid in building up, and giving general circulation to a religious periodical in the 'far west.' One is greatly needed among us for local purposes; and as many of our brethren have embraced the gospel but recently. they have not had an opportunity of reading the first religious works of this reformation, and consequently need reformation upon those interesting topics, which have been discussed in the incipient efforts that have been made; and still are making, to unite the people of God, upon the foundation that God has laid in Zion. We shall therefore endeavor to accommodate the work to the circumstances that surround us, and the wants of the people among whom it is expected most generally to circulate. To accomplish this object, we propose inviting the attention of the brethren and friends to the 'first principles' of this reformation; and that we may do so efficiently, we shall take copious extracts from the first popular periodicals, that were engaged in advocating the good cause in which we are now engaged. We shall continue our labors of love, with a desire to see the children of God intelligent, united, happy, and a sinful world become obedient, to the gospel; and where there desirable ends can be attained by the productions, of others, the brethren may rest assured, they shall have the benefit of their labors.

Bro. Jacob Creath jr. and myself, with other brethren have pledged our assistance to the Editor, that we will not only aid in its circulation, but will contribute to its pages. We desire the friends to lend a helping hand, by sending any useful thoughts upon any subject of Christianity—the location, number, and condition of any church—the success, of the gospel &c. and last, tho' not least, to send our venerable Brother, as many good subscribers as possible. We shall look for a liberal support west of the Mississippi, and whenever the patronage will justify, it is expected to be published in Missouri.

THOS. M. ALLEN.

RELIGIOUS INTELLIGENCE.

Religion in the "far west" has almost been suffocated by the dust of politics, and the sickening breath of mammon; but she begins now to breathe more freely, and exhibits strong, encouraging symptoms of convalescence. Not far distant from Jacksonville between 20 and 30 have been immersed, in the neighbor-hood of bro. Scott Riggs, and in Clary's grove. Professors of religion appear to be awaking from their long slumbers. Within our neighborhood the Baptist too have had a considerable revival; about 16 have been immersed. In Missouri there is in many places a good work going on. On Salt river lately at one meeting 22 were added—I have not heard how many more; for the meeting was still protracted, of the success we have not heard. We only need spiritual evangelists. Lord, send forth more into the field now ripe for gathering!

EDITOR.

☞ As punctuality is the life of business, we shall expect our subscribers, to be govorned accordingly.

EDITOR.

AN APOLOGY.

I have taken up more room in this *No.* than I wished, in the correspondence between bro: Campbell and myself. My reason is, that I might save myself the labor of writing so much for the Harbinger. I design after this to send him regularly the first printed sheet of the Messenger? on the subject before us, and carry on the work in due order. I had designed to carry out my views in an unbroken chain, before I noticed the replies of bro. C.—but I hastily broke through my own arrangement, and forwarded to him a short reply. I immediately saw my error in this, and quickly wrote him to suppress its publication. It was published, I doubt not; my letter did not arrive before the communication was in type.

EDITOR.

As it has been a considerable time since our list of subscribers was returned, it is probable many may have removed or designed patronizing the work, only, in the event of its being published in Missouri—Should it therefore be sent to any who may decline taking it, we hope they will return it immediately, and we ask Post masters to do the same, when subscribers have removed, or are dead, or refuse to take them out of the office. Do attend to this.

EDITOR.

OBITUARY NOTICE.

Our well beloved brother, Leonard J Fleming. is called from his earthly labors to the rest prepared for the saints above. He died of congestive fever in Fayette County, Kentucky, last June, in the prime of life and usefulness. He was an an indefatigable preacher of the gospel, and greatly beloved by all who knew him, for his humility, piety and zeal in the cause of his Lord. The particulars of his death we have not received, only that he died strong in faith, nothing doubting. By none was he better known or more beloved than by the

EDITOR.

THE

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST;

ASSISTED BY

Elders Tho's M. Allen and Jacob Creath, Jr. of Missouri.

"*Prove all things: hold fast that which is good*"—PAUL

VOL, XI.] JACKSONVILLE, ILL. OCT. 1840. [NO. 2

ATONEMENT NO. III.

Brother Campbell,

Before we proceed to publish No, 3, which is in your hands. I wish you to print the following remarks immediately before that number, in order that we may be understood as we progress.

You object to the proposition I made, "That the law admits no person worthy of death, or who has forfeited his life by breaking the law, to offer a victim for sin—and that sins of ignorance, and ceremonial defilement only admitted of sacrifice for purification; therefore, the death of the victim could not be in the stead of the offerer, seeing his sin did not require his death."

Can you deny the first part of this proposition? If you do, please to produce the scriptural testimony for my benefit, and for that of our readers. You dissent from the second part of the proposition for the following reasons;—1st. "If legal atonement; or xexpiation, was made only for sins of ignorance, or legal defilement, then they could not be typical of the death of Christ, else the death of Christ expiates*

*Do brother C.—,let us use a pure speech, or Bible language; expiate is of Ashdod. Webster defines it, to atone for, to make satisfaction.

only sins of ignorance." And does not my brother C. believe that all those sacrifices, offered for sins of ignorance and ceremonial defilement, were not typical of the death of Christ? This, to me, is a new doctrine. But, as you say, we have to do with Moses and Paul, to Paul we appeal. Let us read Heb. 9th and 10th chapters, and without doubt you will be convinced of your error.

2. You ask, "But is it a *fact* that the legal sacrifices and offerings expiate sins of ignorance only? [you refer to Lev. vi. 1.] and then ask, "Do you call these sins of ignorance, or legal defilement? Or do you consider that there was no expiation or atonement made for them?"

I answer; Those sins mentioned in Lev. vi: 1: were not mortal sins, or sins that subjected the sinner to death; and therefore a sacrifice was admitted, and an atonement made for his sins; Hence my conclusion is good that the death of the victim could not be in the stead of the offerer's death, seeing his sin did not require his death. To this point my mind was turned when I wrote the sentiment. 2dly. Those sins purged with blood, come under one general name of *errors*. Heb: ix. 7. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and the errors of the people. 3dly. Paul says, "It is not possible that the blood of bulls and goats could take away sin." But they did take away errors; therefore there is a marked distinction between sins, and errors, according to Paul. The sacrifice offered by the priest can "never take away sins"—but they took away errors, or sins of ignorance;" therefore, Paul did not consider these as sins subjecting the transgressor to death. The legal sacrifice did not purge the conscience—did not make him who did the service perfect; as pertaining to the conscience, they only sanctified to the purifying of the flesh.

Heb. ix. Now can we, my dear brother, in the face of such authority, say that the legal sacrifices could, and did take away sins--*all their sins*, whether moral, political and ceremonial? 4th. Paul to the Romans and Gallatians labors this point to show the Jews that by the deeds of the law no person could be justified in his sight—that they were justified by faith without the deeds of the law. How can you reconcile your doctrine with this?

3dly. You refer me to Lev. xvi. in proof of your position that legal sacrifices did take away sins--*all their sins*. To this let us attend. "And Aaron shall lay both his hands on the head of the live goat, and confess over him *all the iniquities* of the children of Israel, and all their transgressions in all their sins. putting them on the head of the goat, and shall send him away by the hand of a fit man into the wilderness and the goat shall bear upon him *all their iniquities* unto a land not inhabited, and he shall let go the goat in the wilderness." And you add, "The Priest shall make an atonement for you; to cleanse you that you may be clean from all your sins. This shall be an everlasting statute to you, to make an atonement for the children of Israel for all their sins once a year."

You emphasize the expressions *all their sins*, *all your sins*, and *all their iniquities*, in proof of your position that sins of all descriptions are intended. I observe, first, that the scape-goat, that bore all their iniquities was not sacrificed, or slain; therefore, the scape goat does not bear them away by blood; no, not one of them. Their iniquities were purged with the blood of sacrifices, which were offered at the same time. 2d. The expressions *all their iniquities*, *all their sins*, did not include sins of every description, for reasons already stated: because "it is not possible that the blood of bulls and goats could take away sins," &c. 3d. Again, Paul commenting on the transactions

of that same great day of atonement, speaks thus: Heb. xi. 7, "But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the *errors* of the people." *All their iniquities, all their sins*, he includes in the general term *errors* The original word translated *errors*, is *agnoeemata*. Now every Greek Lexicon, which I have seen, defines this word, *an error, sin of error, or ignorance*. Parkhurst, Greenfield, and Schre. This is the only definition given; and indeed, the derivation of the word confines it to this. No word is better defined.

You yourself admit that *all their iniquities* did not include all *sins;* for you say, "There is but one character for whom the law, and for whom the gospel makes no purifying sacrifice. This is the man, who presumptuously despised Moses and the Holy Spirit, or who renounces either dispensation." This sin, then, is an exception. But, brother C., you will admit that this "one character" includes all idolaters, Deut. xvii.2–7. all blasphemers, Lev. xiv. 10.—all Sabbath breakers, Exod. xxxv. 2,—all disobedient children to parents, Exod. xvi 15. 17. Deut. xxi. 18 all murderers, Exod. lxxxi. 12.—all adulterers, Lev. xix 10, 11,—all manstealers, Exod. xxi. 16,—all falsewitnesses, whose testimony went to convict of a capital crime, Deut. ix. 16—all presumptuous sinners, Num. xv. 30, 31. All these classes of sinners were despisers of Moses, and were to die without mercy under two or three witnesses, without the privilege of sacrifice. The passage in Lev. vi. 1. I have considered difficult to be reconciled with Moses and Paul on the law of sacrifice; if what I have written be insufficient to clear the difficulty, it devolves upon you.

Your concluding remarks are to me unsatisfactory. You say, "When I speak of sacrifices as propitiatory, or pacifying the Divine Father, [a scriptural idea

truly,] I intend no more, as I have explained myself, than opening a way in which his favor might shine forth. The opening a vent for water to flow, is to make it flow; so opening a way for God to be propitious, is making him propitious, in all propriety of language.'

I ask my brother, Is propitiating and purifying the Divine Father *by sacrifice, a scriptural idea truly?* In what part of the Bible is it written? You say, you intend no more by these expressions, than *opening a way in which his favor might shine forth.* I ask, Where do the scriptures declare this to be the intention of Christ's sacrifice? Water obstructed, or dammed up, must have a vent made for it to flow forth. So the favor of God was obstructed, and could not shine forth till a vent was made for it by the sacrifice or death of Christ. How does this agree with Paul, Heb: ii. 9. That he by the favor of God might taste death for every man"? Your opinion is, that the death of Christ opened a way for the favor of God to flow, or shine forth: Paul teaches that the favor of God flowed to the world before the death of Christ, and was the reason why he did die. You farther say, "The sacrifice of Christ made God propitious." This is your intention or meaning; but what saith the scripture? Do tell us the difference between the death of Christ *reconciling the father to us,* (which you reject,) and propitiating him! I understand your views as those stated in the old orthodox system. They represent the door of mercy closed by the strong bars of the broken law, and offended justice; and that the death of Christ satisfied law and justice, and opened the door of mercy, that it might flow to the world. Let this be established by the divine scriptures, and I yield to the old orthodoxy.

I thank you for the honor you have done me in requesting me to give your "Christian System" a

careful examination, and privately to propose to you my objections, previous to its stereotyped edition. This I will gladly do as I may have opportunity. Do not hurry the work, for I do believe you will see good reasons for correcting a few inaccuracies.

Yours in warm affection,

B. W. STONE.

LETTER III.—To B. W. STONE.

Brother Stone:

My dear and respected Sir—Your favor before me reverts to the beginning; and, glancing at numerous points, teaches the necessity of doing one thing at a time, and of doing it well. Your questions and remarks on the legal sacrifices call for a more distinct enunciation of my views on the legal system. Permit me, then, with a reference to your demand, "Do I deny that the law admitted no person worthy of death, or who had forfeited his life by breaking the law, to offer a victim for sin?"—I say, permit me in reference to the queston to lay down a few propositions:—

Prop. I. The legal institution of sacrifice is but a national dispensation of a previously existing sacrificial system— a system contemporary with the Fall, and indispensable to any fallen man's acceptable approach to God.

Proof.—Abel offered a bloody sacrifice *in faith* two thousand five hundred years before the law. Faith presupposes testimony; and hope a promise: No testimony, no faith. No promise, no hope: Pious Jews may, therefore, like the pious patriarchs Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Job, &c. &c. have had views superior to the legal economy.

Prop. II. That all the legal sacrifices were for the exclusive benefit of those who were in the Sinaitic covenant with God, and consequently if they

broke that covenant and apostatized from God, its sacrificial provision extended not to them.

Prop. III. The life and death, the blessing and the curse of the law were merely fleshly and temporal, and therefore the virtue of its sacrifice could extend no farther than temporal life and temporal blessings When therefore, a Jew had forfeited these, the sacrificial law had no blessing in store for him. Deut. xxviii. 1–68.

Prop. IV. But, until a man had forfeited these, the legal sacrifices accompanied with repentance, and the previous qualifications, had power to remit all the penalties of that institution, to sanctify its subjects, and to save them from the consequences of transgression See Lev. vi. 1–7, xv. 31.; Num. xix. 32.

Prop. V. That while the law of Ten Commands constituted the substance of the Sinaitic covenant to which the sacrifices were annexed in good keeping with the fleshly people who were its subjects, the fleshly privileges that were its blessing, and the fleshly and temporal curses which were its penalties it wisely and benevolently regarded the overt act only as the violation of its precepts. Hence no sin under that covenant, but the literal and overt violation of those precepts, could debar a Jew from the benefits of the altar and the priest.

Prop. VI. That no transgression or sin, even that of ignorance, or of mere ceremonial defilement, however trifling, could, without sacrifice, be forgiven. No repentance, nor amendment of life, without shedding of blood, could obtain remission.*

Prop. VII. That the legal institution was typical.

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* In reference to the 5th and 6th proposition it must be stated, that even when precepts of the second table had been violated; and the covenant so far broken, yet if the transgressor truly repented and forsook his sins; he was pardoned through sacrifice. For example David guilty of murder and adultery, was pardoned, and certainly not without sacrifice; for without shedding of blood there is no remission.

Its covenant, altar, priests, victims, "all were but the shadows of good things to come through a greater and more perfect tabernacle." Therefore faith, repentance, baptism, prayer, and all acts of obedience, without the blood of the new institution, cannot obtain the remission of the least sin in the universe of God.

While these seven propositions contain *in extenso* my reply to your emphatic interrogatory, I have other uses for them to which in the sequel I may apply them:

My remarks on your second proposition, viz—"That legal atonement was made only for sins of ignorance, or legal defilement," you seem to have misunderstood, if I may judge from the question you ask. You did note my words accurately. You pass by the word only, on which my question turns. You call it a new doctine, &c. On reconsideration you will perceive the error.

But have I not shown from Lev. vi. 1–7. in contrast with Lev. v. 15., that yours is indeed a new doctrine? Have we not, Lev: v. 15., the law for a trespass through ignorance; and also a second general law for any and every sin of ignorance in the 17th and 18th verses of the same chapter, immediately preceding another law for sin offerings, without a single allusion to sins of ignorance? Nay, verily, but to the contary: for it is impossible to suppose any of those to be sins of ignorance. This instance, not to cite others, is all-sufficient to show how unscriptural the conclusion of some is, that legal atonement was only for sins of ignorance and ceremonial defilement. I truly admire your candor in giving up Lev. vi. 1 7. as irreconcileable with that system.

I can sympathize with you in your morbid excitement about certain terms—such as *expiation*, *pacified propitiate*, &c., and bear with all good feeling your admonition about living up to my maxim about the pure speech, and the language of Ashdod. I know

the reasons of this peculiar sensitiveness on certain terms. It is, believe me, my venerable brother, unhealthy: for in the same breath of complaint against the word *expiate* as unscriptural, you use, the still more unscriptural terms "victim," "ceremonial defilement," &c.—to which terms I make no objection.

But is *expiate* an unscriptural term? Open your Cruden's Concordance, and see the opinion of that greatest of verbal interpreters. Or do you assume that all oth r renderings than those of King James are unscriptural! Cruden gives *expiation*, Num. xxxv, 33. as the proper term. "The land cannot be cleansed [expiated] of the blood that is shed therein but by the blood of him that shed it." Macknight also so renders *katharismos*, Heb, i. 3. "When he had expiated our sins, or made expiation for them." *hilaskomai*, a word found in the Greek of both Testaments, often in the Old, is, by all good Lexicographers, rendered *atone, expiate, propitiate*; so Parkhurst, Greenfield, Robertson, Serevellius, &c. &c. You quote Webster to prove that *expiate* is not scriptural, because he defines it "*to atone for*" and is *to atone for* an unscriptural phrase? What is the difference between "*to atone for*" and "*to make atonement for*"? Please explain to me, for I do not appreciate any. Now are not the words "to make atonement for" of frequent occurrence? You will find them, I think, eight times in a single chapter, [Lev. xvi.] According to Webster, then, expiate is a scriptural and proper term! The words atonement, propitiation, and expiation, are equally scriptural, being all of them a current coin in the hands of all Lexicographers for one and the same class of words, both in the Septuagint and New Testament Greek: So I conclude, and will thank brother Stone to show me any error in this conclusion.

Permit me also, my respected brother, to suggest

for your reconsideration a few objections to some points in this letter. Touching a certain matter you request me to read Heb. 9th and 10th chapters, and you say, 'without doubt I will be convinced of my mistake.' Touching that matter, however, it happened there was no mistake by either of us, except your passing without notice the word ONLY. But as to this recommendation, I have to say, that I thank my brother Stone for it, and am glad to perceive the high value he places on these chapters, as well as his high estimate of their perspicuity. The Epistle to the Hebrews I committed to memory when a child; I recommitted it when a man; I have repeated it many a hundred times; and yet so enamored am I with it, that I lately spent the greater part of a day in thinking upon one or two verses in these two chapters. They afforded me a feast while I rode some forty miles.

Through my delightful musing on this epistle I have come to the conclusion that the reformation has lost much by the unhappy controversy which has made us all so sensitive on sacrifice, atonement, expiation, &c. &c. I am fully persuaded there are some very erroneous opinions and much ignorance among us on the subjects treated of by Paul in this epistle. Therefore I the more cheerfully responded to the call of my venerable brother Stone to discuss some of these subjects. And I earnestly importune the *Father of Lights*, that, with all candor and Christian feeling, these great questions may be reconsidered, and that our brethren may be more enlightened on the epistle to the Hebrews. But from this episode to return.

You say, "Those sins purged with blood" (and what, I ask, were the sins purged without!) "came under one general name—*errors*. Heb. ix. §7." My dear sir, is not this building a castle on one stone! The word rendered errors, on which you descant, is found but once in the whole New Testament. You reason as follows:—The blood of bulls and goats

could not take away sins; but they could take away errors! This, of course, you would not call speculation! This blood, you repeat, did take away errors; but these errors, you admit, are sins of ignorance. And does my brother Stone teach that the blood of bulls and goats had virtue to expiate sins of ignorance —errors, but no virtue to expiate other sins. From this I do, indeed, wholly dissent. I do not believe that all the blood of all the animals on earth, were it all poured out at the foot of one altar, could take away one *anoeema*—one sin of ignorance—one of the errors of the people. I do, moreover, regard the contrast between sins and errors to be purely speculative and imaginative. If I am called upon I will prove it by a list of quotations in which those errors are called sins; and, as such, it is impossible that the blood of bulls and goats could atone for, expiate, or cleanse from one of them.

Brother Stone, you will perceive, then, that you have also mistaken me as much as I presume you have Paul, when you ask, Can I say "that the legal sacrifices did take away all their sins?" I never said so, only in the sense of my third proposition. No sin, or error, ever was taken away, but as respected temporal blessings and curses, by all the blood shed from the foundation of the world, except that of the SLAIN LAMB OF GOD. Hence the transgressions forgiven, as respected all legal penalties, in those who obtained the earthly Canaan, were redeemed or 'expiated' as respected God and conscience by Jesus Christ. Might I ask you, my dear sir; to read and consider again Heb, ix. 15. Mark these words—"The Mediator" Jesus, *by means* of (his own) death for the redemption of transgressions, not transgressors—not sinners, but sins—committed by *the called* under the first or former Testament.

You appear to me equally unfortunate in a former allusion to this chapter, Letter I. page 285. You

quote Heb. ix 22. "And almost all things by the law are purged with blood, and without shedding of blood there is no remission." Here are two propositions—a general one and a universal one. The one respects *things*—the other respects *persons*. The general one is, "*Almost all* THINGS *are purged with blood*" —the universal one is, "*Without shedding of blood there is no one pardoned*, or *there is no* REMISSION.' You say, one exception of the "Almost all *things* purged with blood," is the person guilty! A hint to the wise is sufficient.* I trust you will not again ask, Why does my brother Campbell so confidently assert without shedding of blood there never was remission! Does brother Stone teach that *errors* were forgiven through blood, and *sins* without it! Or what means this question—"Could not the penitent offender find mercy and forgiveness by the law of faith, as did Abraham the father of us all?" And was Abraham saved by faith, without blood, without sacrifice—by faith and works, without a sin-offering! Surely my brother forgot himself here. Abraham worshipped always through blood; hence Jesus said, "Abraham *saw my day and was glad.*" I have not many objections to your remarks on Lev. xvi. concerning the great national atonement. That concerning *errors* and *sins* in contrast is already noted. Two things are taught in the slain goat and the scape goat—*forgiveness* and *forgetfulness*. "Their sins and their iniquities I will remember no more." They were borne away into the land of forgetfulness by the scape goat; but they were first atoned for by the slain goat.

You wish to find some exception to the "*all sins*" and "*all iniquities*" atoned for, and would make my words concerning a certain character countenance

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* By the way this is a remarkable verse. There is no exception to a universal rule.—Without shedding of blood there is no one pardoned. This is Almost all things; but it is universal—NO REMISSION.

your conclusions. But the character to which I allude was not that day in that congregation. "The man that despised Moses' law," and renounced his mediation. is not by me regarded as one of that immense host, all of whose sins were that day expiated. So that your conclusion receives no countenance from my words.

You ask me another important question near the close of your letter. "Is propitiating and pacifying the Divine Father a scriptural idea?" The language is divine, and of course the idea also. Our heavenly Father is said to be *against evil doers*—to be angry, increased, provoked—and to be pacified, pleased, &c. See a notable example of this style Ez. xvi 63. "When I am pacified toward thee for all that thou hast done"—"Many a time turned he his anger away"—"His anger endureth but for a moment"—"He retaineth not his anger for ever," &c. You can add to these many such sayings. Now Jesus is called OUR PEACE. He is the Prince of Peace. At his annunciation it was shouted from heaven, "Glory to God! Peace on earth and good will among men!" &c. This language authorizes the idea that although God is immutable and benevolent, gracious and merciful, and full of compassion, still because of our iniquities he is spoken of as above; and in reference to such bold and correct imagery Jesus Christ is called a Mediator, our peace and propitiation, our mercy-seat; and God sent him forth in this style to justify him in showing mercy to sinners. But of all this in its proper place.

As to your allusion to old orthodoxy, I have only to remark, that I go neither for 'orthodoxy nor heterodoxy, but for orthopraxy.' Still I think "old orthodoxy" is just as learned, as respectable, as pious and moral a thing as young heterodoxy. But I advocate neither. I do not adopt nor reject tenets because of nick names, fashionable or unfashionable.

And I am glad that in this, as in a thousand other points, you cordially concur with

Yours with much esteem and affection,

A. C.

P. S. Although our style is diffuse and the points numerous, perhaps this method of glancing at every thing, may be more entertainin g; but to me it is by no means agreeable. One single point in a letter is enough. If you will now select the points, I will follow.

A. C.

ATONEMENT: NO. IV.

Brother Campbell;

I will preface the following remarks with an extract from my "Address" 2 Edition: 1821.

"In God's dealing thus with Israel, he is to be viewed as their temporal king, or political Head 1. Sam. viii. 6, 7, and xii. 17, 19. In this relation, although he granted no pardon to presumptuous sinners according to law; yet as a spiritual Savior and Redeemer, he did shew mercy, and grant pardon to those offenders, who repented, believed in, and plead his gracious Promise or covenant: In other words, they were justified by faith in the gospel preached to Abraham four hundred and thirty years before the law, and which was continued to be preached to the Israelites; and by which without the deeds of the law, all the children of Abraham, whether Jew or Gentile, have been in every age justified. Lev. xxvi. 42. Deut. 30. 31. Num. xiv. 19. 20. Gal. iii. 8, Heb. iv. 1." Page. 38.

I am glad to find that we agree in the leading principle of legal sacrifices, that their virtue only extended to temporal blessings, and to the averting of temporal curses--that they could not purify the conscience

nor justify the sinner in the sight of God, so as to free him from the future judgment of God, and from future punishment in another world; and to give him a place among the sanctified in heaven: For this doctrine I have been an advocate for many years. Though we agree in this, yet we differ in two points. You contend that the benefit of sacrifice was granted to transgressors of every class, but one—"this is the man, who presumptuously despised Moses, and renounced his dispensation. "I contend that there are many unpardonable transgressors of the law, to whom the benefit of sacrifice was not granted, nor pardon obtained by them. They must die without mercy--These characters are the idolators, the blasphemers—the Sabbath breakers--the disobedient children to parents—the murderers--adulterers, and many similar characters named in the law---all of these are worthy of death and must surely be put to death. Let us have the general law, Deut. xvii. 6 "At the mouth of two witnesses or three witnesses, shall he that is worthy of death, be put to death." What can be more explicit than Num. 35. 31. "Moreover ye shall take no satisfaction (*kaphar atonement*) for the life of a murderer, who is guilty of death." So of the other characters mentioned above. See and read attentively the following texts. Gen. ix, 6. Deut. xvii. 2--13 vi 13. xii. 18. Exod. xxi. 14 17 Lev. xxiv. 16. Exod. xxxi. 15. xxxv. 2. Lev. xx 10 11. Deut, ix, 16. Exod. xxii. 20. Num. xv. 30, &c. are any of these characters directed in the law to take a lamb, or any other victim, and offer it for their sins in order to forgiveness Not a hint do we find in the law.

You admit, that "one of us may be mistaken in this case." Yes, my brother, one of us is certainly mistaken, unless you in the class of presumptuous despisers of Moses, include all idolaters, blasphemers, murderers, and all those characters mentioned above. But you confine the presumptuous despisers of Mo-

ses to those "who renounce his dispensation"—Such are apostates from his laws and government. These we acknowledge are presumptuous despisers of Moses; but are not idolators, murderers and all those classes named above, also presumptuous despisers of Moses? To the law we appeal--Num. xv. 30, "But the soul that doeth aught *presumptuously* the same reproacheth the Lord, and that soul shall be *cut off* from among his people; because he hath *despised* the word of the Lord and hath broken his commandment, that soul shall be utterly cut off." 2 Sam. xii. 9, 10. The Lord says "Wherefore hast thou *despised* the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite, and hast taken his wife to be thy wife. Now therefore the sword shall never depart from thy house, because thou has despised me, and hast taken the wife of Uriah the Hittite to be thy wife." Here we are plainly taught that the Lord and Moses are despised, presumptuously despised, when their commandments, are presumptuously broken to do evil.

Moses in the chapter just quoted Num. 15. very plainly arranges sins into two classes "Sins of *errors* or ignorance, and *presumptuous* sins. vs. 22. "If ye have *erred*, and not observed all these commandments then it shall be, if aught be committed by *ignorance*, without the knowledge of the congregation, that all the congregation shall offer a young bullock--and the priest shall make an atonement for all the congregation–and it shall be forgiven; for it is *ignorance*." vs. 27. "And if any soul sin through *ignorance*—then he shall bring a sin offering and the priest shall make an atonement for that soul that sinneth ignorantly and it shall be forgiven him." Vs. 30 But that soul that doeth aught *presumptuously* shall be cut off." Is this soul directed as those are, who erred or sinned ignorantly, to bring a sin offering and obtain pardon? No they must be cut off—utterly cut off. The reason, why

those who erred and sinned ignorantly had the privilege of sacrifice and pardon, is plainly stated, because it was ignorance, evidently shewing that none but such transgressors had this privilege granted them. Vs· 31 But who are those that sin presumptuously? Those that despise the word of the Lord, and hath willingly broken his commandments, comp. Deut. i. 43. Exod. xxii. 14· Deut. xvii. 12- 13.

One, or both of us may have been mistaken, because of inattention to the proper import of errors, sins of *ignorance*, *presumptuous* or wilful sins. Moses has explained errors, sins of ignorance to be the same thing, and contrasts or sets them in opposition to presumptuous or wilful sins, Num. xv. 22--29. Now a sin of ignorance is, according to the Septuagint translation, a sin committed unwillingly or reluctantly. As far as I have examined, they invariably use the word *akousioos*, when expressing what we call, a sin of ignorance. Now the learned well know that this word signifies unwillingly not with full consent of the mind. See Lev. iv 2 v 15. Num. xv. 22 —29. In this sense Paul uses the same word without the privitive *a;* Heb. x. 26. For if we sin wilfully [*ekousioos, willingly*] after that we have received the knowledge of the truth, these remaineth no more sacrifice for sins. The same word is used also, Phile. 14. and 1. Pet. v. 2. In these verses, the word is translated *willingly*. It is no where else found in the New Testament. Presumptuous or wilful sin is that which is committed knowingly and willingly, with the full consent of the mind.

That many saints lived from Adam to Christ, is evident—that their sins were pardoned and pardoned through faith, and not by the deeds of the law, is true as far as we are informed; but that they were justified by the blood of law sacrifices looking through them by faith to the blood of the great anti-type to be shed in future, I must reject for reasons stated in

my 1st No. on Atonement. If they were pardoned and purified from sin by the blood of Christ, it could not have been by faith in the blood, or from any knowledge they had of it. It could therefore have no direct influence or effect on them to reconcile them to God, or lead them to repentance—that whole virtue, influence and effect of his blood must have been directly on, or in God himself---who by it was so effected that he was pacified, propitiated or reconciled, and the honor of his law and government so well sustained, that he granted pardon and favor to sinners. Of all this we have no account in the scriptures.

My dear brother, are you not inconsistent, when you state that "the legal institution of sacrifice is but a national dispensation of a previously existing sacrificial system," that this institution extended no farther than to temporal life and blessings; and yet that the old saints in the patriarchal age, as Abel, Shem, Noah, &c. received spiritual pardon and spiritual blessings through their sacrifices? The reason you assign, is because they *may have had* views superior to the legal economy." *May have had*, is no argument, that they really had superior views, so that they through their sacrifices saw the blood of Christ to be shed in future, when the Israelites under the law could not see it. How do you know whether Abel's offering was a sin-offering, or a thank offering? Why was Abel's offering accepted and Cain's rejected? Not because Abel's was a sacrifice of blood, and Cain's was not: But because Abel offered in faith—faith in what? In the blood of Christ to be shed 4000 years after! Of this you, my dear brother, are as ignorant as myself. Do read the 11 chapter of Hebrews, and understand the faith by which the elders obtained a good report. In all the instances of faith there recorded, do you find one that had the blood of Christ as its object? Do read again the last

chapter of Job, and see whether the sin pardoned there was not wholly an error, or sin of ignorance; and this pardon not by faith in the blood of Christ.—You think David, in the case of Uriah, was pardoned by sacrifice. Once more read this case in Ps. 51; and you will see your mistake. David says. "for thou desirest not sacrifice else would I give it." This shews that he had not given it; because his sin admitted not of sacrifice. As to God smelling a sweet savor from the sacrifice of Noah and others, nothing more is intended than that God was pleased with his obedience and piety. But of this more fully hereafter.

Your broad assertion that no sin of any description was ever pardoned but by shedding of blood, is very doubtful. Was it by blood of any description that pardon was granted to those Num. xiv. 19, 20? How were the Israelites pardoned in Babylon for 70 years? Not by blood of victims, for their temple, altar and all were in ruins and sacrifices must be slain at the temple—how were those pardoned who were not cleansed according to the purification of the sanctuary? 2 Chron. xxx. 18 19. How were those pardoned who were led captive into foreign lands? Read 2 Chro. vi. 34 20. Is there one instance on record from Adam to Moses of one person being justified by faith in the blood of Christ? Not one. Is there one case of such justification from Moses to Christ? Not one. It is easier to assert than prove.

Paul's simplified plan of sacrifice I have accepted. He adduces them to a few points. 1st. By them a remembrance of sin was made every year, and we may say correctly, every day. No ravenous, unclean beast or fowl was admitted for sacrifice; the sight of such dying could excite in the mind of the worshiper no pity nor compassion. But the innocent and clean beasts and fowls were only required. When the offerer saw these innocent animals writhing in

agony and death, he then was made to remember sin, and saw its effects, misery and death. Had not sin entered into the world, death had been unknown. These dead works, or works of death were considered by Israel as the foundation of repentance Heb. vi,2:

2d. "Almost all things by the law were purged with blood"—men as well as things, for all things include persons as well as things. John. 1. "All things were made by him;" surely persons are here included.—*To make an atonement for*, means to cleanse or purge, as I have proved in my 2nd. No. None can say that God was ever cleansed by any sacrifice under the law or gospel. This needs no proof. I know not any better reason, why God ordained sacrifice for purification, than his own will; thus in type pointing to the death of his Son, "who is exalted to give repentance, and remision of sins."

3. *By law*, without shedding of blood there is no remission, Heb. ix. 22. This is evidently Paul's meaning. Now remission of sin is granted to the penitent only—the blood of the victim cleansed the offerer, who by it was made to remember sin; which is essential to repentance in every age,

4. These sacrifices were typical of the blood of Christ. Did the innocent lamb suffer death for sin; sin not its own? And in this, is not sin in its evil nature, bringing misery, and death, seen and remembered? So in the innocent Lamb of God is sin in all its horrors seen, remembered and condemned. Sin instigated the powers of earth and hell to hate, to persecute and kill him. "Away with him---Crucify him, Crucify him," was the voice of sin in the mouths of wicked men, his servants. Satan put it into the heart of Judas to betray him. The wicked slew him and to them is the crime charged. God did not kill him, nor instigate others to the horrid act, nor did he league with hell and the wicked world in the wicked deed. Now a qustion arises, How is the justice

of God displayed and glorified in this wicked deed? How are the honors of his law secured by this death so contrary to all just laws, human and divine? How can the authority and dignity of divine government be glorified by such a wicked deed? I confess I cannot see as is generally stated. The death and sufferings of Christ, according to the first prophecy, were to be inflicted by the old serpent the Devil. Gen. iii 15. "He had the power of death." Heb. ii. 14. God in his predeterminate counsel delivered up his Son into the hands of wicked men, foreknowing their treatment of him —that they would crucify him. Yet he determined through this very death of his son to condemn sin, and to save sinners. This was his will, that the Son came to do. The Father was well pleased with the offering the son made—it was to him a sweet savor—hence "It pleased the Father to bruise him," i e. to suffer him to be bruised. He was not pleased with the pains and dying groans of his son, only as they were suffered in obedience to his will, and were the means through which he would "destroy him that had the power of death i. e. the devil, and deliver them who through fear of death, were all their life time subject to bondage"—and through which means, he would condemn sin, and save the sinner.

Who took vengeance on the Son? The orthodox say God did it—himself poured out the vials of his wrath on the head of his Son. If Jesus was the substitute in the law, room and stead of sinners, then the Lord must take vengeance; for he it is who takes vengance or inflicts punishment on the wicked, therefore he must on the substitute of the wicked. This is indispensible in the system of orthodox atonement, and yet we have just seen that God did not crucify or slay his son, but the wicked did it. What then becomes of the system? It must be sheer speculation, infinitely foreign from truth, though long sanctioned

by human authority from the Catholick archbishop Anselm in the eleventh or twelfth century, down to the present day. Before his day, according to Professor Murdock, we cannot find this doctrine of substitute punishment taught by any.

Brother C.; I shall after this attend to my original plan. In my next two numbers, I shall publish the 3d and 4th Nos on atonement, which have been sent you some months ago; the 3d you inform is mis laid, and cannot be found. After I have published these Nos. I will then take a general and particular review of your objections against my views of this doctrine, and consider particularly your own.

As ever yours in love

B. W. STONE.

Oct. 1st 1840,

RENUNCIATION OF UNIVERSALISM.

The Christian public, we believe, are very generally apprised of the fact, that the Rev. Mr. Smith, late of Hartford, and late a minister of the Universalist Church in that city, has recently renounced the faith of that denomination; He has since been called to the pastoral care of an orthodox church in Salem. Mass. We have now to add another renunciation from that delusive faith, by the Rev· Mr. Whitaker, of the Universalist Church in Duane street—the oldest of that sect in the city. It is an important document, calculated to make a deep impression upon all who will read it in a proper spirit. *N. Y. Crmmercial.*

To the Trustees of the 4th Universalist Society, Duane street:

Dear Brothers:—I hope you will excuse the liberty which I have taken in addressing to you these few lines, on a subject which I deem of infinite importance,

It is now about two years since I first commenced my labors among you, and you will not deem it an instance of vanity, if I say that my efforts to advance the cause of Universalism have been generally approved, and signally successful.

To this, you have frequently born testimony, and for which you have had my warmest acknowledgments.

But in looking calmly and dispassionately at the result of my ministrations, there is one draw back to my happiness—one source of disquietude, which weighs heavily upon my mind.

By the providence of God, I have recently been led to ask myself the following important questions:

What have I done toward promoting particular piety among my congregation?

Have I induced them to become a deeply religious people—a praying people?

Alas! I am constrained to answer these questions in the negative, and to take unto myself shame and confusion of face.

Now, if the doctrine I have preached be the truth of God, ought I not to have expected a different result?

What, then, is the unavoidable inference?

Why, that Universalism is not a scriptural doctrine.

Perhaps you may think this a hasty conclusion, but I assure you it is not so.

I have been led by the Spirit of God to investigate its claims—I have prayed to the Almighty that he would enlighten my understanding, and lead me to a knowledge of the truth, and blessed be his holy name, he has heard and answered my petition.

I can truly say, that I now see and feel the importance of personal religion, in a manner that I have never done before; and I ardently beseech the "Giver of every good and perfect gift," that he may open your eyes, and give you to see that Universalism is but a "cunningly devised fable," calculated to darken the mind, harden the heart, and induce mankind to wander from the paths of righteousness and peace.

Such being my convictions I can advocate it no longer, and I beseech you, as you hope for mercy at the bar of the Almighty, to renounce it immediately:

Do not, I pray you, suffer yourselves to be deluded by a sentiment, which is dangerous and licentious in all its tendency.

By renouncing it, you loose nothing, for if it is true, you in common with the whole world, will be saved—but if it is false,—Oh! remember—remember—the awful consequences!

But I must close, and may the Lord grant that you, to

gether with my dear congregation may soon be led to see and feel the necessity of an interest in the atoning blood of Jesus, which is the ardent prayer of your sincere friend. WM, WHITTAKER.

New York, July 21st, 1840,

THE CHRISTIAN EXPOSITOR.

Matt. xi. 20--25. "Then began he to upbraid the cities, wherein most of his mighty works were done, because they repented not. Woe unto the Chorazin! Woe unto thee Bethsaida! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack cloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you."

Ah, says one, he might as well upbraid the blind for not seeing, the deaf for not hearing, and the dumb for not speaking, as to upbraid the sinner for not repenting; for all are equally impossible without the immediete interposition of almighty power. If some have not the hardihood thus to speak in as plain language to reproach the Savior; yet how many plainly declare that no sinner can repent till God by almighty power works it in him, which is the same idea.

The Savior commands all men every where to repent, and except they repent they shall perish. But when are they to repent? As soon as they hear the command; and if they disobey it, they are guilty before God. This shews that sinners are reponsible, and therefore judged capable of obeying the command, Repent.

Jesus is exalted to give repentance and remission of sins. How does he give repentance? Our text informs us; by the mighty works which he performed on earth, as opening the eyes of the blind

causing the deaf to hear, the dumb to speak, the dead to live by a word or a touch. Now, says he, If the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented in sack cloth and ashes. These works are then the means and foundation of repentance.

Another query arises in the mind; How do these works produce repentance? I answer, they abstractly, do not produce repentance, else the cities of Chorazin and Bethsaida would have repented. They were amazed and marvelled greatly at the wonderful works, but did not repent. Why? Because they did not believe the design of these works, which was to prove that Jesus was the Messiah, the Son of God, sent by the Father to be the Savior of the world. Thus Nicodemus reasoned with himself from seeing the miracles of Jesus, and knowing for what purpose they were performed. There are the works of almighty power—would God lend his omnipotence to an impostor and thus confirm his imposture upon the world? impossible. He must be a teacher come from God:

These miracles viewed with an unprejudiced mind, brings us to believe in Jesus as the Son of God, and Savior of the world: This raises the mind to the Father of mercies, from whose bosom we see boundless love bursting forth to a poor sinful world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." These miracles produced faith in Jesus, as the Son of God—faith in him reveals the Father's infinite love, goodness, and mercy. This leads to repentance; for the goodness of God leads to repentance.

Woe to that man, who is exalted to heaven with respect to the knowledge of Christ Jesus, his works, his death, burial, resurection, and yet does not repent. It shall be more tolerable for the wicked—the abominably wicked Sodomites at the day of judgment,

than for him. The Sodomites were ignorant of these things, therefore they are more excusable--their condemnation will be lighter, more tolerable, than his. Is it true, that the world was under the reign of sin and death, and the powers of hell triumphantly leading them captive to eternal woe?—Is it true that God so loved the world as to give his only begotten son to save us from perishing forever, and to give them eternal life, on condition that they believe and repent, and obey? Is it true, that when he saw no other in his vast dominions than his own Son, who could break the grasp of sin, death and hell, and redeem a fallen world, that he spared him not, but delivered him up for us all? If this be true, it is the most tremendous truth ever heard by mortal man. Can he believe this, and yet make light of it? Reject it; and spurn the gift of God, and choose death rather than life? Dear sinner, your soul is at stake, in danger every moment, in danger of eternal fire. Repent, and convert, that your sins may be blotted out—believe in the Lord Jesus Christ, and prove your faith by works of humble obedience. O that you would consider these things seriously, speedily, and effectually! B. W. S.

[*Communicated.*]

For the Christian Messenger.

At the earnest request of father Stone, I have taken up my pen to contribute to the pages of the Christian Messenger: and having some knowledge of the state of religion amongst us, and being assured from personal acquaintance, as well as from information received from others, that our brethren in many places are living beneath their privileges, I will submit a few thoughts, particularly designed for those, whose duty it is to watch for souls, as those who shall give

an account, for I am persuaded that much of the coldness and indifference manifest among us, is chargeable to the Elders, or Bishops of our Congregations.

I wish to remind all my brethren, who have agreed to serve in this most responsible office in the Christian Congregations, of Paul's charge to the elders of the church at Ephesus; "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, (*the Lord*) which he hath purchased with his own blood." Acts. xx., 28, also 1. Peter: v.1 –4. "The Elders which are among you I exhort, who also am an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

I am persuaded that if these precepts were faithfully obeyed by all those, upon whom they are binding, a different state of things would exist among us. I will now take the liberty to state what I firmly believe to be a part of the duties, resting on those, who have been placed over the congregations. But I will first remark that I write for the instruction of those brethren, who have been placed in circumstances not the most favorable to obtain a knowledge of their duty, and not for those who know and do it.

This I cannot do more effectually, than by giving a statement of facts, relative to the course pursued by some Elders of congregations in my acquaintance. The Elder of the congregation at G—, apprises his brethren of his intention to visit them for the purpose of inquiring into their spiritual welfae, and to give them, what he might consider, necessary admonition and instruction. The brethren expecting a visit from their Elder at the time appointed, re-

main at home; and when he arrives, the family are assembled together. A portion of the sacred scriptures are read, after which a hymn is sung, and prayer made that the blessing of God might attend the instruction to be given. It was carefully observed that the scriptures read, should embrace the relations existing in the family circle, and the many christian duties; as the duty of husbands to their wives, and of wives to their husbands—of parents to their children,and of children to their parents. These duties were effectually enforced. Inquiry was made of the head of the family, whether family worship was duly attended to morning and night; if not, the necessity of it was enforced together with family culture and the duty of bringing up our children in the nurture and admonition of the Lord. Secret prayer was inquired after and enforced, if neglected. If any neglected the duty of assembling with their brethren for worship, a suitable admonition was given them, and the necessity of promptly attending to this duty was urged upon them. If there were any found, who were not professors of religion, and who were willing to receive instruction, they were also attended to. In this way the elder proceeded, going from house to house, till all the brethren were visited.

This course has a happy influence upon all the brotherhood, an influence, which our public discourses fail to have. I say not this against the utility of public discourses, for our Apostle taught publicly, as well as from house to house. In this way, each brother and sister feel themselves directly addressed; and cannot hand over the truth to another. I have witnessed the happy effects of this course—the brethren become alive to their duty, and the house of worship is soon crowded:

Nor does its influence cease here; sinners too are aroused, and become obedient to the faith. If this course were pursued by all the elders of our congre-

gations, many apostacies would be prevented, and the brethren kept alive to their duty; piety and spiritual mindedness would exist and increase among us, and those engaged in this good work would find it a great blessing to themselves, their own spiritual welfare would be promoted, and they would purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.

Will our elders awake to this work? To you is committed an important trust—You are to watch for souls, as those who shall give an account to God; the souls of men are committed to your trust. O consider their immense value, and labor to present them spotless before the throne of God. Then shall you receive a crown of glory that fadeth not away—then shall you realize what you may have often sung.

Here I see the under shepherds,
And the flock they fed below;
Here with joy they dwell together,
Jesus is their shepherd now.

But there is an important duty binding on those who are taught in the word. They are to communicate to him that teacheth in all good things. This duty must be attended to on the part of the brethren taught, to enable those who teach to discharge their duty. "The laborer is worthy of his hire." These few remarks are submitted to the consideration of the brethren, in hope that they may be useful to some. May the Lord enable us all to be faithful in our various relations till death! and then may we receive a crown of life!

S. HATCHITT.

RELIGIOUS NEWS.

Religion, in our section of country, is reviving after a long sickly condition. Last week at a meeting of our brethren in Jersey Prairie, 18 were immersed and added to the church--on last Lord's day

at Winchester, three were immersed and added to the church--within two or three weeks about 10 at Riggsville—4 at Lynnville--and two at Antioch. At our annual meeting at Springfield 9 or 10. There is a good appearance in Hart's Prairie—2 were lately baptized there, and added to the church. There is a general revival among the brethren. We hope in the next No. to have a good account to give--Bro. Ballenger, from Missouri, writes that a good number, I think, odds of 20, lately were baptized in his neighborhood, not far from Palmyra–and since, we have heard that bro. McCall has baptized between 20 and 30 on the Fabies.

EDITOR.

The following letter was sent to brother Campbell for publication last December. It was never printed. The reason, I suppose of its not being published was, that before its arrival at Bethany, he had ceased publishing more on this subject for awhile, and so signified in the Harbinger. There may be a few verbal alterations in the letter, but it is in substance the same.

ON THE NAME CHRISTIAN.

BROTHER CAMPBELL;

I wish to appear on the pages of your Millenial Harbinger in defence of a name, to me the most dear of any other worn by man—a name, for which I have suffered much and long—and for which, I am willing to suffer to the end of my life---that name is CHRISTIAN. The reason of my predilection for this name, above all others, I will state as briefly as I can, that more useful matter may not be pushed out of your Harbinger.

1st. Barnabas had sought for and found Paul, and brought him to Antioch. "And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called christians first at Antioch." Acts xi. 26.

Read the same verse according to the pointing of Griesbach, acknowledged the most accurate copyist of the Greek scriptures. "And it came to pass, that for a whole year they assembled themselves with the church, and taught much people; and called the disciples christians first at Antioch."

Your version, 3rd Edition, Reads thus. "And it came to pass

that they assembled with the congregation for a whole year, and taught considerable numbers; and the disciples were first named christians at Antioch;"

By our standard version and by yours, it cannot be determined by whom the disciples were called or named Christians in Antioch. Hence some have concluded that their enemies called them christians by way of reproach. But by the punctuation of Griesbach and Greenfield's Greek text, such a conclusion cannot be drawn; for it is plain that Paul and Barnabas are described as assembling with the church—as teaching much people, and as calling or naming the disciples christians first at Antioch. This no Greek scholar will deny, if he will but glance his eye over the text in Griesbach and Greenfield. King James' version and yours have given a passive translation of the active verb *chrematisai*. This in a few cases is admissible in the Greek language, but I see no good reason for admitting it in the case before us. Instead of the disciples were called—were named Christians, it should be read, "And they, the Apostles, called the disciples Christians. The verb cannot be construed passively, because Paul and Barnabas were the subjects of it, It would then be read, "and they i. e. Paul and Barnabas the disciples were themselves called Christians first at Antioch, and not the Antiochians.

But I have more to say on this passage *Acts.* xi. 26. The verb *chrematisai* signifies more than simply naming or calling the disciples christians. It means that they, the Apostles so called them by divine admonition or appointment. Thus Dr. Doddridge renders it. "They were called Christians by divine appointment. Donnegan renders the verb *chrematisai*, "*to deliver an oracle give an intimation of the divine will pass* to receive an oracular response, or intimation of the divine will." Greenfield on the word says, In the New Testament it means "To impart a divine warning or admonition—give instructions or directions under the guidance of inspiration."

Dr. Parkhurst says of the verb, it means "to utter oracles, give divine directions of information. Pass, To be directed informed, or warned by a divine oracle, to be directed or warned of God." He refers to Josephus, and Diodorus Siculus who thus apply this word. Park, in verbo.

Doc McKnight on the word (Heb. viii. 5.) says, it sometimes, signifies "to receive an oracle or a revelation, or a divine direction—to deliver an oracle."

Schrevelius differs not from those above. See also Doct. A; Clark on Acts xi. 26; J. Brown says, "The Christians, by divine direction first received this designation at Antioch, in the Apostolic age, and still retain it" Dict. in verb.

Though Lexicographers and critics admit the difinition above given, yet they give others of the same verb which are generally admitted. But how shall we determine the signification of the word as used in Acts xi. 26? I answer with you; not by

examining the signification of the word in classic Greek writers, but in the Syriac Greek of the inspired writer. If in every passage where the word occours in the New Testament we find the same signification, we may safely rest on that as the true meaning. We will now examine every text, where the word *Chrematizo* occurs in the New Testament.

Matthew ii. 12. "And being warned of God (*Chrematisthenies*) in a dream that they should not return to Herod." The word *God* is not expressed in the Greek, but is included in the word *chremaiizo* as in several cases below. It might be rendered, "Being divinely warned or admonished, or directed not to return to Herod.

Matthew ii. 22. "But being warned of God (chrematistheis) in a dream, he turned aside into the parts of Gallilee."

Luke ii. 26. "And it was revealed (kechrematismenon) unto him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ.' All will acknowledge this a divine admonition.

Acts x. 20. 'Cornelius was warned of God (echrematisthe) by a holy angel to send for thee.'

Heb, viii, 5 'Moses was admonished of God (kechrematistai) when he was about to build the Tabernacle.'

Heb. xi. 7, 'By faith, Noah being warned of God (chrematistheis of things not seen as yet,'

Heb. xii, 25. 'For if they escaped not, who refused him that spake (chrematizonta) on earth,' The Greek word here is rightly rendered by some as meaning, him that spake, or delivered an oracle on earth, This was by divine appointment all agree.

Romans vii. 3. 'If then while her husband liveth, she be married to another man, she shall be called (chrematisai) an adultress.' It is well known that divorces were admitted under the law of Moses. Wives receiving a divorce from their husbands might marry another, while her first husband was living, and not be called an adultress. On this case the Savior thus speaks, Matthew v, 31--32, 'It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you that whosoever marrieth her that is divorced committeth adultery, and causeth her to commit adultery. No divine admonition or oracle was given under the law forbidding a divorced woman to marry another husband, and of calling her an adultress, if her first husband was alive; but now under the new institution, she shall be by divine appointment or oracle, called an adultress.

These are all the places in the New Testament where the word *chremavaizo* occurs. By these the signification of it appears to me fixed. If so. Then Paul and Barnabas called the disciples Christians by divine admonition or appointment.

One more idea I will suggest from the text, Acts xi. 26. It is evident that Paul and Barnabas called the disciples Christians

first in Antioch. They either did it by divine direction, and admonition, or appointment, or they did it without such inspiration, judging it the most appropriate name to unite Jew and Gentile believers in the one body of Christ. If they gave the nam by divine direction or inspiration, we are bound, and dare not reject it for any other. If they gave it with their own judgment of its propriety, shall we not pay more respect to their judgment, than to reject it, and take the very name they rejected? Had they given this name Christian without revelation, or divine admonition, would they not have informed us, as in similar cases? Apostolic precepts and practice are our examples, from which we are not allowed to depart. Let every man take heed, lest he err from truth.

2dly *A*nother argument in defence of the name Christian, as the most appropriate family name, is, that the disciples of Christ are so called in the apostolic writing, as well as by Luke, the author of the *A*cts of the *A*postles. Besides the text already considered, (*A*cts xi. 26) Luke informs us that "*A*grippa said to Paul, almost thou persuadest me to be a *christian*" *A*cts xxvi 28. Peter says, 'If any man suffer as a *chrstian*, let him not be ashamed.' 1, Pet, iv, 16. 'If ye be reproached for the name of *Christ*, happy are ye.' 1 Peter iv, 14. 'Do they not blaspheme that worthy name, by the which ye are called; or, as your version has it 'do they not blaspheme that worthy name, which is named upon you.' This is, doubtless, the most correct. James ii. 7. *A*nd thou holdest fast my name, and hast not denied my faith.' Rev. ii. 13. 'Thou hast kept my word, and hast not denied my name. Rev. iii. 8. Now it is well known, that the edicts of the persecuting Cesars, were to cut off and exterminate the Christians. When the Christians were apprehended, they were individually asked by their judges, are you a Christian? Those who held fast the name, and boldly affirmed they were christians, were cut off by death: But those who denied the name—denied they were christians, (as some did through fear) were dismissed, and absolved from punishment. Eusebins' account of the trial of Martyrdom of Polycarp before the Proconsul, elucidates this subject. Polycarp answered him (the proconsul) "Here freely, I am a Christian." "The proconsul commande the Badle, in the midst of the theatre, thrice to ery; Polycarp confesseed himself a christian· At which saying; the multitutude both of Jews and Gentiles, inhabiting Smyrna. shouted with a great rage: This is that Doctor of Asia, the father of the christitian, &c "In this rage they hurried him to death Euseb. Leb; 4 page 64, 65.

3dly My third argument is drawn from Eph. iii. 14 -15 "For this cause I bow my knees to the Father of our Lord Jesus Christ of whom the whole family of heaven and earth is named' From the grammatical construction of the sentence, it is evident hat the relative *whom* refers to the last antecedent Christ.

Therefore the whole family in heaven and on earth, is named after him. This family in heaven and earth we understand to be believing Jews and Gentiles, See Eph. i. 10. Coll. i. 20.

Lest I swell my remarks beyond what I intended, several other arguments of weight in my mind are omitted. If those already adduced be good, the necessity of more is superseded. I will attend to a few objections, and submit the subject to the candid public.

Obj. 1st Brother Campbell contends that the designation of *disciples* is more ancient than Christian, and should be retained in preference.

Ans. The name of Abram was more ancient than Abraham; so was the name of Sarai more ancient than Sarah, and the name of Jacob more ancient than Israel; yet God in his wisdom saw it proper to change those more ancient names Abram, Sarai and Jacob into Abraham, Sarah and Israel. Had they rejected the name God had given them, and said, We will be called by our former name, because it is more ancient—Would this be deemed a good argument? Would it not argue insubjection and disobedience? Would they not be judged as sinners? So when God's people were formerly called *disciples*, and he in his wisdom changed that name into *Christian*, Is it good reason—is it justifiable to say, the name *disciples* is more ancient, therefore I will retain it in preference to every other? Would it be correct reasoning to say, The Old Testament with its institutes, is more ancient than the New; therefore I will retain the Old in preference to the New? We think not; because God has abolished the Old, and brought in the New, established on better promises.

Obj. 2. He, [bro. C—] says, Luke wrote his Acts some 30 years after the ascension. Now in his writingswhich give us at least 30 yeas history of the primitive church, the word *Christian* occupies but twice, used only by the Antiochans, and by king Agrippa."

Ans, We grant all you have said here, except that the the word *Christian* was used by the Antiochians. We have no account of the word *Christian* as ever used by them. Doct. Parkhurst, very hostile to the name *Christian* as a family name of divine appointment, uses against it the same arguments that you do, and thinks that the Antiochians who imposed the name, were the wicked part of them, and that it was done by way of contempt. You do not go thus far, but leave the matter in doubt whether they were the wicked or righteous part, or all the Anti-

ochians together, wno used the word *Christian*. It is to me plain, as stated before, that Paul and Barnabas only used the word, in their application of it to the disciples at Antioch, as I have before stated.

You farther say, "No disciple, as far as Luke relates ever spoke of himself or brethren under that designation *Christian*. I grant, no disciple ever spoke of himself as a *Christian*—and you will grant that no disciple ever spoke of himself as a *disciple*, after the change of the name.

You proceed, "Luke and other intelligent men call them often *brethren* and disciples, but never *Christians*." You ought to have excepted Paul and Barnabas and Agrippa.

It is true that the word *Christian* occurs but twice in the Acts of the Apostles and but once in the apostolic writings. But I ask, How often does the word *disciple* occur in all the Apostles' writings? Not once. Does not this prove that the name *disciple* was no longer used by the Apostel after the name *Christian* was given? But if it appears strange that Luke, who wrote the Acts of the apostles 30 yeaas after the ascension, should use the word *disciples* frequently, and the name *Christian* but twice, after the change of names; how much more strange will it appear, that Moses, who wrote the history of Jacob 200 years after the Lord had changed his name to Israel, though he used the word *Jacob* many scores of times, yet never used Israel *once* till the day of Jacob's death, about 70 years after his name was changed?

As to your objection to 'our name' being *Christian*, because you have been anticipated Unitarians having taken it before you, and as to your preference to *disciples of Christ*, because it is unappropriated, I regard as excrescences of a wild stock, which cannot be too soon plucked away, and the very root destroyed. It is hard, if not impossible to repudiate names and opinions as terms of fellowship, without establishing a party, and a party standard of doctrines, by which uniformity of faith may be effected, This has been too long tried for us to hope for success. I have long since given up the idea as chimerical and unscriptural; I shall in my old age never attempt it; and while I live, I shall endeavor to dissuade all with whom I have influence, from such a procedure. If any people bearing the name *Christian*, have by their conduct abused that worthy name, I will endeavor to disabuse it by a holy life, and never reject a good because it has been abused. In doing so I should reject Christianity itself; for alas how long it has been abused in the world.

My dear brother, *I* and many others, may have misunderstood you; yet it is too evident that you have a great antipathy to Unitarians, I profess not to be one; yet if I were; your hard remarks would be a shield against the weapons of truth when wielded by you. In this, we think, you have deviated from your first attempts at reformation.

To preach the word in the spirit, irrespective of the confusion of tongues, is the best way to convince and save the world. If we wish a large party, we must do as the parties do, try to beat down every thing but ourselves. By these means, we may make a great party; but would they be better or more holy than others? Dear brother, our reformation needs reforming. We have the form of truth, but have we as a people the power and spirit of it? Let us labor without discouragement to have this effected, and our reformation will be a blessing to the world. The practice of truth is more efficacious than the profession of it, to recommend it to the acceptance of the world.

Farewell, B. W. STONE.

COVETOUSNESS.

I cannot discover an adequate cause for covetousness. What should move a man to undergo trouble, anxiety and disquietude, in laying up money, not for himself, but another, perhaps a profligate, or even an enemy? If therefore attribute the passion to the folly of man; which, we see, may some times rise so high as to make some misers actually starve themselves. Avarice in such a degree, is a shocking disease; and properly compared to that dropsy, wherein the more a man drinks, the more thirsty he grows, and the sooner he dies. Nay, this disease is like witchcraft; for the miser does not possess his money, but his money possesses him, Hence, though covetousness be an odious failing, it seems characteristic of man, as a creature that does not know himself.—*The Reflector:*

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THE

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BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST;
ASSISTED BY
Elders Thó's M. Allen and Jacob Creath, Jr. of Missouri.

"*Prove all things: hold fast that which is good*"—PAUL

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ATONEMENT NO. IV.

Brother Campbell,

IN my last number I was still prosecuting the subject of the death or sacrifice of Christ, showing its effects on believing sinners. I was particular, perhaps unnecessarily so, in showing the effects of the Levitical sin-offerings, and of the offering of Christ Jesus, on man and things; yet to set the subject in as clear a light as I can, I will add a few things more from the same source—the Bible.

Another effect of the blood of Christ on man, is, that by it, man is *redeemed*, *bought*, *purchased*, or *ransomed*. Tit. ii. 14. "Who gave himself for us, that he might redeem us from all iniquity." I. Peter i 18 "Ye were not *redeemed* with corruptible things, as silver and gold, from your vain conversation; but with the precious blood of Christ, as of a Lamb without blemish and without spot." Eph. i 1. 7. Col. i 14. "In whom we have redemption in his blood, even the forgiveness of sins," Hos. xiii. 14: "I will *ransom* them from the power of the grave, I will redeem them from death." Rev. v. 9. "For thou wast slain and hast *redeemed* us to God by thy own blood"—not from God: Rom. viii. 23; Hebrews ix. 12, Gal: iii. 13.

1 Cor. vi: 20. & vi. 23. "Ye are *bought* with a price." 2 Peter ii. 1; Acts xx. 28. "Feed the church of the Lord, which he hath *purchased* with his own blood." Matthew xx. 28, Mark x. 45. "Even as the Son of Man came not to be ministered unto, but to minister, and give his life a *ransom* for many." 1 Tim. ii. 6.

These expressions have been taken literally by many, as in commercial affairs, a *quid pro quo* in scholastic style. They are not to be understood in the preceding texts literally, but figurativly, as we shall show by the scriptures. God is often said to sell his people for their iniquities; when nothing more is intended than that he suffered their enemies to prevail against them, and bring them into bondage and distress. Judges ii. 14. "And the anger of the Lord waxed hot against Israel, and he sold them into the hands of their enemies around about." See also Judges iii. 8; iv. 2-9.; 1 Sam. xii. 9. When the Lord had delivered these people thus *sold*, he is said to have *bought, purchased, redeemed*, and *saved* them. Exod. xv. 16, "Fear and dread shall fall upon them till the people pass over, O Lord, till the people pass over which thou *hast purchased.*" Deut. xxxii. 26. "Do ye thus requite the Lord? O foolish people and unwise! Is he not thy Father that has *bought* thee." Ps. lxxiv. 2. "Remember thy congregation which thou *hast purchased* of old." Deut vi. 8. "The Lord has brought you out with a mighty hand, and *redeemed* you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." Deut. ix. 26. & xxiv. 18.; Exod. vi. 6. & xv. 2 2 Sam. ii. 23. Thus God's creatures are in the New Testament said to be *sold* under sin; and those thus sold, when freed are said to be *delivered* and *redeemed* from sin, *bought, purchased*, and *ransomed*, or *saved*. Rom. vii. and references.

These expressions mean nothing more than deliverance and salvation, so Moses understood them: and certainly he is the best interpreter of his own

anguage: Exod. iii. 8. "I am come down to *deliver* hem out of the hand of the Egyptians.' Exod. xiv. 30. Thus the Lord *saved* Israel that day out of the hand f the Egyptians,' &c. So the Prophets understood hose expressions. Mich. iv. 10; Jer. iv. 20. Isai. 1. 2. Ps. cxi. 8. 10. Neh. ix. 27. *et passim*. And so did the New Testament writers. Acts vii. 34. Romans xi. 26. This sense of the words is used in common parlance. Thus we say, Our liberty or salvation from British oppression was *purchased* by the blood of our fathers. No one understands by this expression that our fathers literally gave their blood to Britain as a stipulated price for our redemption.

We will now inquire—1st. Who is the *redeeemr*, the *buyer*, the *purchaser*, the *ransomer* of the people? All will say that God by the hand of Moses redeemed and purchased Israel from Egyptian bandage. Ps. lxxviii 35. with the references above. Under the New Testament the same God is the Redeemer by his Son Jesus Christ. 1 Cor. i 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and *redemption*.

2d. From what does God redeem by his Son? I answer in the language of the scriptures already cited, he redeems from all iniquity—from our vain conversation—from the curse of the law and from, death and the grave.

3d. By what means does God by Christ deliver, or redeem us? I answer, By the life, death, resurrection, and ascension of the great Mediator Christ Jesus. This was the will of God, which will Jesus executed, and by which will we are sanctified through the offering of the body of Jesus once for all. Heb. x. 7–10.

God redeems none but such as believe, repent, and obey the gospel; for to none else is remission of sins granted; and Paul teaches that redemption and remission of sins are tantamount expressions. Eph. i 7

Col. i 14. "In whom we have redemption through his blood, even the forgivness of sins." Therefore none are redeemed from sin but the obedient believer.

There are two things from which we are redeemed without faith, repentance, or obedience; which are; the curse of the law, and the grave. The Jews [for they only were under the law] were redeemed from the curse of the law by the death of Jesus on the cross; for by this the law received its fulfilment and end. Christ was the end of the law—he nailed it to his cross, and took it out of the way. The Jews are "delivered from that law, it being dead wherein they were held"—that covenant waxed old and vanished away. As this was effected without faith, so is redemption from the grave; for all, the good and evil, shall rise again from the dead. By the one offence, or by the disobedience of one man, Adam, the condemnation to death came upon all; so by the righteous obedience of one, Jesus Christ, the justification to live again, or to rise from the dead, comes upon all Romans. v.

Another inquiry of importance naturally rises from these premises. What connexion is there between faith, and all those divine effects of the blood of Christ before mentioned, as cleansing, sanctification, justification, redemption, &c.? I answer, to believe in Christ crucified, is not merely to believe that he died on Calvary, for a person may believe this, and weep at a pathetical description of the tragical scene, and yet his heart remain unsanctified from sin. The same person might weep at the description of Emmet's death, if a Curran were the orator. The quantum of religion would be equal in both cases, that is, none at all, unless sympathy be called religion. We must know the designs of the death of Jesus before we can be rightly affected by it. To believe therefore aright in Jesus Christ crucified, is to believe in the designs of his death. Of these designs I will now inquire.

1st. One design of his death was, to take the law or old covenant out of the way; Eph: ii. 13, 15.; Col. ii. 14. Rom. vii. 1 6. Heb. viii 13. & x. 9., &c. The last pointed to Christ, and the glory that should follow. When he died and rose again, he became the end of the law—it was fulfiled, and died with him—the priesthood was changed, then of necessity, there was also made a change of the law. The law being dead and vanished away, of course its curse and transgressions are also removed; for where there is no law there is no transgression, nor curse. "And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they who are called might receive the promise of eternal inheritance." Heb. ix. 15. The middle wall of partition is broken down between the Jew and Gentile. Eph. ii. 14.

2. Another *design* of the death of Jesus was to bring in and establish the New Testament, or to bring in everlasting righteousness to all the nations of the world. Gal. iii. 8–14. "Christ has redeemed us (Jews) from the curse of the law, being made a curse for us, (by dying on the cross)--That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Now the blessing of Abraham was the gospel, preached to him 430 years before the law, which gospel is, that "in thee and thy seed shall all the nations of the earth be blessed." Before his death he forbade his disciples to preach the gospel to the Gentiles, but after his death and resurrection he gave them a new commission--to go into all the world, and preach the gospel to every creature. Now "where a testament is, there must also of necessity be the death of the testator. For a testament is of force when men are dead, otherwise it is of no strength at all while the testator liveth. Heb. ix. 16, 17: A

man may make his last Will and Testament years before his decease, in which he bequeaths certain portions of his estate to his children, but they have no right to the bequests while the father lives; but as soon as he, the testator dies, every legatee has a full right to the bequeathed inheritance. So while Jesus the testator lived, the blessing bequeathed in his last Will and Testament to the Gentiles could not be given them; but after he died every creature of the human family has a right to all the blessings of the everlasting covenant. But, alas! How many, like Esau, sell their birth right to such a rich inheritance for one morsel of vanity! Yet let all know that the New Testament is dedicated by blood, and now in full force.

3d: Another design of the death of Jesus was to effect the resurection. "I lay down my life that I might take it again"—i e I die that I may rise again. 'As Jesus died and rose again, even so them that sleep in Jesus will God bring with him." When he rose from the dead, he wrested from the hands of death and the grave those keys which would forever have locked the grave upon all the dead—there would have been no resurrection to all eternity. When he died and rose again, the bondage through fear of death was removed—then by his own blood he passed from the worldly sanctuary through the veil into the holiest of all, into heaven itself, and consecrated for us a new and living way to follow him there. Now, like holy Stephen, we look into heaven, and rejoice in the hope of immortality.

4. Another design of his blood is to display the love, grace, and goodness of God to the world. Rom. v. 8. "But God commendeth his love towards us, in that when we were yet sinners Christ died for us." "Hereby perceive we the love of God, because he laid down his life for us." 1 John iii. 16.; 2 Cor. v. 14, 15, Heb. ii. 9., &c.

5. He died and rose again also to fulfil the scriptures that were written in the Law, in the Prophets, and in the Psalms concerning him. Luke xxiv. 26, 44. "And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfiled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me." "Ought not Christ to have suffered these things, and to enter into his glory?" The Prophets predicted his death, burial, resurrection and ascension to glory. To these the Apostles appealed in proof of Christ being the Messiah—and in these they laid the foundation of the Christian's faith.

6. Another design of his death was for our example. 1 Peter ii. 21. "For Christ hath also suffered for us, leaving us an example that ye should follow his steps." Heb. xi. 2.

7. Another design of his death is to condemn sin, and fulfil the righteousness of the law in us, Rom. viii. 3, 4. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (*peri hamartias*, *for a sin offering*,) condemned sin in the flesh, that the righteousness of the law might be fulfiled in [not *for*] us who walk not after the flesh, but after the Spirit." In the text, instead of *for sin*, I have rendered it *for a sin offering*, according to your version, and king James' translation of Heb. x 6, 8. The propriety of this the learned will not dispute. The law pointed out duty, but was too weak in its motives to have it performed—it could not purge the conscience--it could not make perfect—it could not justify—it was not possible for it to take away sin. While the subjects of the law were groaning in bondage, and writhing under the yoke, God in pity and love sent his only begotten Son in the likeness of sinful flesh, and for a sin-offering, in order to effect two grand purposes--to condemn sin, and save the sinner.

Christ dwelling in flesh condemned the world by his perfect righteousness, as did Noah of old. He condemed the world especially by his death, or offering for sin. Jesus, the most perfect, spotless, holy, lovely being the sun ever looked upon, was hated, defamed. persecuted, condemned and slain by the wicked under the influence of sin—they hated him without a cause--they persecuted him for righteousness' sake --they slew him because their own deeds were evil, and his righteous--they were the servants of sin which reigned over them and in them, and instigated them to cry, "Away with him, away with him, crucify him, crucify him!" The horrid deed was done. Now who in heaven, or in the intelligent universe, but must condemn sin, the author of this wickedness? Jesus was the very image and character of God. In hating him; sin also hated the Father—in persecuting and putting him to death, sin has shown what it would do, had it power--it would instigate its servants to persecute and destroy from the universe the God of all--would annihilate his throne, and chase to eternal destruction all holy beings in heaven and earth--it would fill the universe with pain and misery, and cause the clouds of desperation forever to brood over all.

The Jews at Pentecost, when convinced that Jesus whom they crucified was the Son of God, were convinced of sin, and cried out, What shall we do? The malignity and evil of sin are pre-eminently seen in the cross. There too we see God's hatred to sin, for in order to destroy it, he spared not his own Son from death, but freely delivered him up for us all—that through death he might destroy him that had the power of death, that is the devil, and deliver us from bondage through the fear of death.

By Christ dwelling in the likeness of sinful flesh, and being a sin-offering, God also fulfiled the righteousness of the law in us--i.e he sheds abroad the love

of God in our hearts by the Holy Spirit given into us--to us who believe and obey the gospel; or who walk not after the flesh, but after the Spirit.

These glorious truths the blood of Jesus speaks; for it has a voice, and "speaketh better things than the blood of Abel." But the scriptures give his blood the voice: for without the scriptures we had not know the designs of the blood. The word and blood spake the same things, and are confirmed the one by the other. *The New Testament in my blood* is the same New Testament in the word, and the same effects are attributed to each. John xvii. 17; Gal. ii, 16, 2 Cor. v. 18, 19, &c.

Thus have I shown the designs of the death of Christ, and the divine effects of it on man. It has been proved that his blood purges, cleanses, sanctifies, washes, and purifies from sin--that by it sin is put away, borne away, taken away--that by it we are justified, pardoned, redeemed, ransomed, bought, purchased, delivered and saved from sin--by it we are propitiated, or saved from enmity, reconciled and *at one-ed* to God. By it--I need not repeat all I have written in this and the preceding numbers. All these effects are the work of God in us and for us, by the means of the sacrifice of Christ; and obedient believers only are the subjects of them. All are obliged to admit that what I have said on these points is true. But they think that the virtue of the sacrifice extended even to God *directly*, so as to reconcile, to propitiate, and pacify him to sinners, to satisfy the demands of the broken law and offended justice, &c. Let these be proved to be the designs and effects of Christ's sacrifice on God, his law, and government; let them be proved from scriptures, the source whence I hav drawn all my proofand I shall be among the first to receive them. Reason, Philosophy, the tradition of fallible men and sophistry will avail nothing with me; yet I am well assured of their power on a certain class

of men. The text in Romans iii, 24, 25, the refuge of all the reputed orthodox shall be hereafter considred. Yet even admitting that something was done, that God could be just and the justifier of him that believeth in Jesus, yet that something is not declared, nor is it stated that it was effected by sacrifice.

I deny not that something might have been done to produce the effect on God as just mentioned, yet that something I find not revealed, and I dare not be wise above what is written. There has been, and yet is a great deal of conjecture and speculation afloat on this unrevealed something, which I do consider repugnant to the plain scriptures of divine inspiration, yet he that believes the declaration of God from his mercy seat Christ Jesus, that he can be just in justifying the ungodly, that believe in Jesus, and acts according to divine direction, that person will not be condemned, though he may not understand *the how* God can be just when he justifies the believer. If I admit this, I should have gloomy passages of the world's future condition.

B. W. STONE.

LETTER III.—To B. W. STONE.

Brother Stone:

My dear Sir—That the words *redeemed, bought purchased, ransomed*, &c. are used figuratively, or only in part of their signification, when applied to Jews and christians, is not only admitted, but affirmed by all intelligent men, whether orthodox or heterodox; Unitarian or Trinitarian, Old School or New. I have met with only one or two cavilling spirits that sought to take them commercially—who asked, To whom did Jesus pay the price of man's redemption? But it is nevertheless true that Jews and Christians have been literally bought, ransomed, &c. With the greatest propriety the Lod said to the Jews "I gave Egypt for thy ransom, Ethiopia and Seba for thee"

Isaiah xliii. 3. Deliver him from going down to the pit: I have found a ransom." Job xxxiii. 24. In the same sense "the son of man came to give himself a ransom for many—for all, to be testified in due time": The Lord as truly gave to destruction the first-born of of Egypt for his first-born Israel, as ever a General gave a thousand talents for his captive soldiers. And we have not been redeemed by silver and gold; but nevertheless we have been redeemed by the blood of Christ, and have been "bought with a price" not indeed, with all the forms of a commercial transaction in mercantile style; but still as really and truly *bought*, *ransomed*, *redeemed*, &c. Such is the Bible style and as such you very justly adopt it as apposite and authoritative. Your illustration is a good one—"Our liberty and salvation from British oppression were purchased by the blood of our fathers." We did not pay to Britain so many men for our liberty; and yet had these fathers not been men of courage and patriotism and given up their lives to the demands of George III., our country had not been redeemed. Their lives were a part of the price of our redemption. And had not Jesus died for our sins and given himself a ransom for many, no one could have been redeemed from sin, for reasons fully declared in the Bible.

Jesus has redeemed us both *to* and *for* God--not only *for* him, but *to* him. You have quoted proofs of both. God appointed him a Saviour and Redeemer, and also accepted him as such. "*He spared not his own Son*," when his benevolence and his justice demanded the sacrifice. On this point also there is no difference.

By what *person* we are redeemed, from what evils, and by *what means*, are also matters on which we seem to have the same understanding.

There is, perhaps, a shade of difference in our acceptation of the word *redemption*--if, indeed, you mean to say that redemption and remission of sins

are tantamount expressions. They may be nearly so in one or two places; but certainly they are not naturally, necessarily, nor scripturally tantamount expressions. Redemption, as a generic term, includes remission of sins; but remission of sins does not include redemption in reason or scripture. The body is redeemed as well as the soul, besides, a person may be redeemed who needs no pardon. But of this again.

There is another verbal difference (perhaps it is not much more than verbal) in the next section, You say, "There are two things from which we are redeemed," (not pardoned!) "without faith, repentance, or obedience—the curse of the law and the grave," While the latter may be freely granted, the former may be doubted. The Jews only were under the law, you properly observe, consequently the curse of the law in all its fulness hangs over all them out of Christ. But he was made a curse for us, so far as hanging on a tree is a curse according to what was written. But was simply dying on a tree "the end and fulfilment of the law?" Was Christ the end of the law simply in the manner of his death! You quote from Romans vii. "The Jews are delivered from the law. it being dead wherein they were held." But it does not so read in my Greek Testament. It is, according to Mill, Bengelius, and Griesbach, "We being dead wherein we were held or tied to the law." We, not the law, have died, being buried and raised again in baptism. This is however a very subordinate matter, and I hasten to the burthen of your letter,

You say, and very justly, "To believe in Christ crucified is not merely to believe that he died on Calvary; but to believe in the design of his death.' 'This is the very point to which I am glad that you have so directly come. You have wisely gone into it more fully than any other, I will therefore con-

sider, and I wish our readers to consider all that you have said on this point with profound attention:

There are, in your view, *seven* distinct designs in the death of Christ: These are:—

1st. To take the law out of the way. 2d. To bring in the New Testament. 3d. To effect the resurrection. 4th. To display the love of God. 5th To fulfil the scriptures. 6th. To afford an example. 7th. To condemn sin and fulfil the righteousness of the law in us.

So far as you have gone all Christendom goes, orthodox and heterodox. Some will differ from you in the explanations you give, and in the application of the scriptures you quote; but that these seven are designs of Christ's death, all will admit. But that they are *the* designs, demands a very serious doubt.

To these I beg leave to add one of all-absorbing interest to my mind.—To *expiate sin*. "Now once in the end of the world has he appered to expiate sin;" or, as you prefer it, "to put away sin by the sacrifice of himself." This, with me, is the great design of all the designs of the law, of the prophets, of the types, of the incarnation of THE WORLD—"the *Word* that was made flesh," and obtained a body that he might as a priest have somewhat to offer. How you came to forget this, my good and venerable brother, I conjecture not. But that this is the paramount object of Christ's death I doubt not you will, on recollecting yourself, cheerfully admit. "That Christ was offered to *bear the sins* of many--that he *appeared* in a body *to put away* sin--and that after he had offered *one sacrifice for sins*, he sat down on the right hand of God, having *perfected forever* them that are sanctified," are the very burthen of the epistle to the Hebrews.

Indeed, this is the import of the law and the gospel. Daniel said, "Seventy weeks are determined upon thy people and upon thy holy city to restrain

the transgression—to make an end of sin-offerings —to make a propitiation or reconciliation for iniquity, and to bring in an everlasting righteousness," &c. And Paul said, "By his own blood he obtained an everlasting redemption." These two passages are one in sense. The *everlasting righteousness* of Daniel and the *eternal redemption* of Paul are, in my judgment, two names for the same thing. Daniel said, In seventy weeks an everlasting righteousness shall be brought in; and Paul says, Having by his own blood obtained an everlasting redemption he sat down.* An eternal redemption is a redemption that is forever availing, which needs neither addition nor repetition. This is the foundation of an *everlasting justification.* Redemption in this sense is the cause —justification the effect. Sin-offerings are ended, because reconciliation for iniquity is made, and a justification perfect and complete is brought in. The order is sin-offering, redemption, justification. The three are perfect; but the two last spring from the first. But here I must pause for the present.

Brother Stone, I am just set down in my chair, after an absence of two weeks, in attendance at our Ohio annual meeting. Your letter was received and partially printed in my absence, and I had written this much of my reply before I discovered that your third letter has never appeared in our pages. I informed you of its loss, and until I this moment received your note of the 1st instant, (September,) I did not know but that Letter IV. [having come in my absence] was your Letter III. Had not the form containing a part of your letter been printed off, and some of my reply in type, I should have laid it all over for a month. Any thing material in this transposition may be rectified again.

Sincerely and affectionately yours,

A. CAMPBELL.

For us, is not in the Greek text; It is an awkward, uncalled for, and deceptious supplement.

ATONEMENT NO. III

Brother Campbell,

In my last [No. 2] I was endeavoring t ve that sin-offerings under the law, were the me pointed by God, of purging, cleansing, and fo pardonable sins, and ceremonial uncleanness, an reconciling, or *at-ton-ing* the person to God. In No. I will shew that these type were all fulfilled in the great Anti-type, "The Lamb of God that taketh away the sin of the world." The blood of the offe ed Lamb under the law, purged (*kathairo*) or away the sin of him, who offered it; it was the means appointed by which this purifying was effected. So the blood of the Lamb of God, is the means appointed of God, by which he purges, cleanses and forgives the penitent, obedient believer. This I will now endeavor to make appear.

We will begin with the prophet Isaiah liii. 4. "Surely he hath borne our griefs and carried our sorrows." This is explained by Matthew viii. 16, 17. "When the evening was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled, which was spoken by Isaiah the prophet, saying "Himself took our infirmities, and bare our sickness." By this it is understood that he took, or carried them away, or removed them. I have introduced this text in order that we may understand the true meaning of the Hebrew word *nasa*, translated in this 4th, verse, "He hath borne our griefs" that is, has borne them away. Thus have you rendered the Greek word in your Version of the New Testament [Matthew viii. 17] "He hath carried off our infirmities." In the same sense, it is said in Isaiah liii. 12. "He bore [*nasa bore away*] the sins of many." This the Septuagint translates by the Greek word *anaphero*, which same

word you in your Version rightly translate, *bear away*; as in Heb. ix. 28. "Even so Christ, being once offered to *bear away* the sins of many," and 1 Pet. ii. 24. "Himself *bore away* our sins in his own body on the tree."

You then agree with me that the word *nasa*, connected with sin, means *to bear away*, *lo carry off*, or *to* take away sin,--to remove it, or to forgive. This will farther appear from the following arguments.

1. God is frequently said to bear sin in the sense stated above, and this so expressed by the same Hebrew word *nasa*. This cannot mean that he bore the punishment due to sin, as many explain the phrase 'to bear sin, therefore the Septuagint, and king James' translators have given the word *nasa* a different rendering, translating it 'to forgive, to pardon, to take away' sin; as in the following examples.

Exod. xxxii. 32. "Oh, this people have sinned a great sin, and have made them Gods of gold. Yet now, if thou wilt forgive [*nasa*; Sept. *Aphiemi*] This translation of the Septuagint. *aphiemi*, all Greek scholars know when connected with sin, signifies to forgive.

Exod. xxxiv. 7. "The Lord God—keeping mercy for thousands, forgiving, (*nasa*, Sept, *aphairo*) iniquity, transgression and sin." The Septuagint translation *aphairo* is rendered by our translators, to *take away*. See Luke i. 25. x. 42. xvi. 3. Rom. xi. 22. Heb. x. 4. 11. Rev. xxii. 20, &c.

Num. xiv. 8. "The Lord is long suffering--forgiving (nasa. Sept. aphairo) iniquity, and transgression."

Psalm xxv. 18. "Forgive [nasa. Sept. aphiemi] all my sins."

Psalm xxxii. 1. "Blessed is he whose transgression is forgiven" (nasa, aphiemi.)

Ps. xxxii. 5. Thou forgivest (nasa; Sept aphiemi) the iniquity of my sin;" Ps. lxxxv, 2. "Thou hast

forgiven the iniquity of thy people (nasa Sept. aphiemi.)

Isai, xxxiii: 24. "The people shall be forgiven[nasa Sept. aphiemi] their iniquity."

Hosea xiv. 2. Take away (nasa) all iniquity."

Mich· vii, 18. "Who is a God like unto thee, that pardoneth (nasa) all iniquity."

Josh. xxiv. 19 "He is a jealous God he will not forgive [nasa] your transgressions, nor your sins."

Job. vii. 21. "And why dost thou not pardon (nasa] my transgressions." See also Numbers xiv. 9 Ps, xcix. 8. Isai ii, 9. &c.

2 That *nasa*, connected with sin, means to pardon to remove, or take away sins is farther evident from Exod, xxiii, 21, "Behold I send an angel before thee —provoke him not, for he will not pardon (*nasa*) your transgressions,"

3: The priesthood are said to bear iniquity; which is expressed by the same word *nasa*. Exod xxviii, 38, "And it shall be upon Aaron's forehead, that Aaron may bear [*nasa*] the iniquity of the holy things" The Sept, renders the word 'exhairo' which commonly means 'to bear away, to put away, to remove. So have you translated the word in your Version. Mat. v, 29, 1 Cor, v 2, 13 &c,

Lev. x. 17. "Wherefore have you not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear (*nasa*) the iniquity of the congregation, to make atonement for them before the Lord." The Septuagint translation of the word is *aphairo*, which as shown before, signifies *to bear away*, *to take away*, *to pardon*. So king James' translators, and your version, commonly render the word; Luke i. 25. Rom. xi. 27. Heb. x. 4. Rev xxii. 19, &c·

Num. xviii: 1. "And the Lord said unto Aaron, Thou and thy sons, and thy father's house with thee, shall bear [*nasa*] the iniquity of the sanctuary, and

shall bear [*nasa*] the iniquity of your priesthood." Paul's comment on the word *nasa*, or bearing the iniquity of the tabernacle and congregation, is decisive; Heb. ix. 22. Here he explains it by *purging*, as, "Almost all things by the law are *purged* with blood, the tabernacle, the congregation &c. Indeed Moses, in the verse quoted above, explains it, *to make atonement for them*, and this as I have proved before in No. 2. signifies to purge or cleanse from sin, or uncleanness. See also Num. xviii. 23.

4. That *nasa* connected with sin, signifies *to bear it away*, to *pardon*, *to forgive*, is farther evident from the following texts.

Gen. l, 17. "So shall ye say unto Joseph, Forgive [*nasa*] the trespass of your brethren, and their sin; and forgive [*nasa*] the trespass of the servants of the God of thy father."

Exod: x. 17. "Pharaoh said unto Moses, Forgivd (*nasa*) my sin only this once."

1 Sam. xv, 25. "Saul said unto Samuel, pardon (*nasa*] my sin."

1 Sam. xxv. 28; "Abigail said unto David, Forgive [*nasa*] the trespass of thy handmaid." In these two last verses the Septuagint translation is *hairo*, which, connected with sin, is I think always by our version, and yours, translated *to take away*. John i. 29. 1 John iii. 5. &c.

5. That the word *nasa* in connexion with sin, signifies to bear away. appears plain from Lev. xvi. 22. "And the *scape* goat shall bear nasa upon him all their iniquities unto a land not inhabited. None will dispute that it bore away their iniquity.

6. How frequently is it said of the transgressors of the law. They shall bear *nasa* their iniquity. If their iniquity was pardonable by law, then they must offer a sin-offering, by which means their iniquity was borne away, or pardoned through the priesthood. "Wherefore have you [the priests) not eaten the sin-

offering in the holy place? God hath given it you to bear (*nasa*, Sept. *aphairo*,) to bear away the iniquity of the congregation." But if their sin was unpardonable by law, the transgressor must bear his own sin, or bear it away by suffering death himself, as in the case of a murderer. Num; xxxv, 31–24. "Moreover ye shall take no satisfaction (*kaphar* atonement] for the life of a murderer, who is guilty of death, but he shall be surely put to death—so shall ye not pollute the land wherein ye are, for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it:" And Lev. xxiv. 15

Yet because these murderers, blasphemers, idolaters, adulterers, &c. could not have the privilege of sin-offerings, or sacrifice, by which their sins might be purged, borne away, or pardoned by law, or that they might be freed from the suffering of temporal death, yet we are not to suppose that all these persons were doomed to suffer eternal death in the future world without mercy or forgiveness; for such of them as truly repented, were forgien by the great God of the universe, not by the law of Moses, but by the law or covenant of Abraham. Ezek. 18. John viii 3—11, &c.

7. That the common meaning of the word nasa is to take away, to carry away, to bear away, I refer to the following texts, in which the word is so translated in our English Bibles.

Gen. xlvii 30 Exod. x 19 Lev. x 4 Num. xvi 15. 1 Sam. xvii 34. 1 Kin. xv 22, and xviii 12. 2 Kin. xxiii 4 1 Chro. x 12. 2 Chro, xiv 13 and xvi 16. Job xxiv 10 and xxvii 20 and xxxii 32. Ecc. v 15 Isai viii 4 and xv 7 and xl 24 and xli 16 and lvii 13 and lxiv 6. Ezek. xxix 19 and xxxviii 13. Dan. i 16 and xi 12. Hos. i 6 and v 14. Amos 4 2. Mic. ii 2 Mal. ii 3, and many others.

I have been thus particular on the word *nasa to*

bear sin, to shew how weak, how inconclusive and unfounded is the argument, drawn from Isai. liii 4, 12. "He bore the sins of many." It cannot mean, that he bore the punishment due to the sins of many; The arguments above forbid the idea. Can we think that God himself bore the punishment due to sin? or that the angel in the wilderness bore the punishment due the sins of the congregation? On that the priesthood bore the punishment due the sins of Israel? Or one man bore the punishment due the sins of another? Or that the scape goat bore the punishment of all the sins of Israel when it was neither slain, nor suffered any thing? The pardonable sinner must bear away his own sin by the blood of the offering. So is the will of God.

No one will affirm that either God, the angel, the priesthood, ever bore the punishment due to the sins of Israel—Why then will they affirm, that Christ bore the punishmant due to the sins of many, when the very same word, and expressions, are also applied to God, to the angel, to the priesthood, and others? Besides, this same expression of Isaiah respecting Christ, is fully explained in the New Testament, to mean to *take away, to bear away*; and so have you translated the word in your version, as seen above, and so has Thompson, and Taylor, the Hebrew critic, and Doc. Doddridge and a host of others. I have wondered, why divines, leaving the plain explanation of the word in Isai 53, as given by Christ, and his Apostles, should yet be continually pressing that chapter in support of the imputation of sin, and vicarious punishment in the sense of the Westminster divines. Is it safe to build a system on an exposition of one text, which is unsupported by another passage in the entire Bible? And which text, is explained by divine authority to have a different meaning from that they attach to it?

The doctrine of vicarious, or substituted punish-

ment, is the fundamental of orthodox divinity. Where, bro. Campbell, shall we find the term *substitute* with application to Christ? Did he as such satisfy the demands of law and justice against the sinner, and reconcile, or propitiate God to a sinful world? Does law or justice admit of such substituted punishment? Where is it required, or found in the Bible? The contrary appears to be plainly taught in Deut. xxiv 16. 2 King xiv 6. 2 Chron. xxv. 4. Jere. xxxi 30. Ezek. 18: Could a holy and righteous law be satisfied and pleased with the wicked—the most wicked, and lawless act ever committed?—the death of the innocent Savior by the hands of wicked men? If the claims of law and justice against the sinner, be death temporal and eternal, and if Jesus suffered the penalty against us is he not yet suffering eternal death? Or has an endless thing come to an end? If the penalty be temporal death, why have the world yet to suffer it? If the debt of suffering be fully paid by the substitute, where is grace seen in the pardon of the debtor? Many such inquiries will pass in the mind of the diligent inquirer, who will not be satisfied with the *ipse dixit* of uninspired man.

How the death of Christ *bears away* our sins, or takes them away, I will endeavor to illustrate by a figure. In the early settlement of Kentucky, a colony resided on the border of that country, continually exposed to the bloody incursions of the Indians. In this colony was a man of marked benevolence, and goodness—he was wealthy, and had a care over all, that none should want the necessaries of life. He had a son, the very image of himself. Among them also lived a man of an opposite character, of marked malevolence, and wickedness—he hated this good man, and his son, and endeavored to injure them in their persons, property and character, though of their benificience he shared in common with others. A banditti of Indians passed by, and apprehended this

wicked man, and hurried him off to the wilderness —the good man with pain and sorrow heard the news—he called his son, and told the distressing situation of his neighbor. My son, will you at the exposure or sacrifice of your own life rescue him? I go, father; and instantly started—found the trace—rapidly pursued, and overtook them. He saw the trembling wretch bound to a tree; and the pile of wood around him ready to burn him, and the Indians preparing to dance to his shrieks and cries,—The son rushes to the tree, cuts, with his tomahawk, the cord that bound him; in an instant the man flees and evades the torture. But the son is apprehended, and burnt.

The wicked man now sees the great love and goodness of the father and of the son. He is convinced of his sins against them, and repents—he hates his sins, and his hatred to the good man and his son is slain, taken away—he is reconciled. He feels constrained to go to the father, confess his sins, and plead forgiveness. He goes weeping, humbly confessing his sins, and asks forgiveness. I forgive you, said the father joyfully, well knowing when he gave his son, that nothing else could save the poor man, destroy his enmity, and reconcile him. Surely it was the love, and goodness of the father and the son, and this love seen in the death of the son, that effected this great change in the man—that brought him to repentance, and consequently, to forgiveness.

Now what effects did the death of the son produce in the father? Did it produce in him love, favor or good will to the wicked man? No: these were in him before. Did it dispose, or make him more willing to pardon him? No. He was always willing to pardon him, whenever he repented, or came within the sphere of forgiveness. It had no direct effect on the father; it *directly* effected the wicked man to a change, and repentance, it *indirectly* effected pleasure and joy in the father, at the change and repentance *directly* effected in the man by the death of his son.

The application to our heavenly Father and to his son

is easy, and shows how repentance, forgiveness, redemption, sanctification, and the bearing away of sin, are effected by love to the believing, obedient soul. This figure is introduced only to show what principle leads to repentance and forgiveness,--the goodness of God.

I will further remark, that forgiveness, and grace or favor are eternal attributes of God; they are therefore not effected in him by any thing in the universe. They like every other perfection in him flow to the proper object. Now the proper object of forgiveness is a penitent soul. As you say, the favor of God is like water dammed up--a way must be made for it to flow, or it must remain dammed up. Now I say, that the impenitence of the sinner is the dam that prevents the forgiveness of God to flow to him; as soon as he repents—the dam is removed. and God's forgivness flows to him. An impenitent sinner is never pardoned. The grace of God flowed in the gift of Christ to the world—and the great work of Christ is to bring mankind to repentance or reconciliation. "Whom God has exalted to give repentance and remission of sins"—and "God was by Christ reconciling the world to himself." This was the ministration of the Apostles, and this the great design of the life, death, resurrection, and ascention of Jesus, which they every where preached. Faith in the gospel begets repentance, and forgiveness flows. Christ therefore has removed the dam, which prevented the forgiveness of God flowing—the dam, the obstruction was in the breast of the sinner, not in God. The death of Christ influences the sinner alone, but produced no *direct* effect on God.

We are directed to forgive even as God forgives. But whom are we to forgive? "If thy brother repent, forgive him:" "Forgive us our trespasses, as we forgive them that trespass against us." Now if God will not forgive us, till the claims of law and justice are fully satisfied by a substitute—then, as we are to forgive even as God forgives, we must not forgive till all legal and just claims are satisfied by our debtor, or his substitute or surety. Is this forgiveness at all? But as our surety has paid our debts, are we not indebted to him? How, then can he forgive us, even as God forgives, till the debt is paid to him. We or another substitute must pay it. And yet we remain in debt to the second substitute, and so on forever. In fact on this plan there can be no forgiveness forever. How unlike to this is the forgiveness of God? See Matthew xviii, 24. Luke xv, and *passim*.

The government of God is the true model of all good civil governments among men. Mercy is always vested in the executive by the supreme law of the land. Though a man be condemned to death by law, yet it is in the power of the executive to forgive him, or remit the penalty. This is done when the governor is assured by respectable petitioners for his pardon, that they believe he is penitent. Is this pardoning act against law? No: It is done according to the supreme law of the land. And is the law of God against his promises? Is not mercy in him from eternity? What shall hinder him from pardoning the penitent? Man by feigned repentance may deceive man, but God who knows the heart cannot be deceived.

In my next I will notice your objections to my views from the begining.

B. W. STONE.

ANNUAL MEETING IN MISSOURI.

On Friday, the 2d ints. the annual meeting of the Churches of Christ in the Counties of Calloway, Boone, Howard, Randolph, Monroe, and Audrain, commenced in Fayette, Howard county, and continued until the Wednesday following. In consequence of the excessive rains, and unusually high waters, many of the preaching brethren did not attend, several of the Churches were not heared from. The following churches, with their present number, and their increase during the last year, were heard from, either by written or verbal communications: viz—

Churches.	Where located.	Members.	Increase.
1 Friendship	Boon County	97	40
2 Columbia,	do	99	12
3 Rockport	do	119	38
4 Red-top	do	47	12
5 Persia	do	87	12
6 Salt Creek	Howard	43	–
7 Fayette	do	82	26
8 Mt. Pleasant	do	34	4

9	Richland,	Howard	143	52
10	Freedom,	do	48	6
11	Atioch,	Callaway	81	23
12	Millersburg,	do	101	8
13	Fulton,	do	112	17
14	Mt. Tabor,	do	35	—
15	Florida,	Monroe	55	—
16	Santa Fee,	do	3[illegible]	—
17	Union,*	do	40	40
18	Elk Fork	do	71	4
19	Crooked Creek	do	39	—
20	Dover	Randolph	[illegible]	4
22	Rockbridge	Boone		1
	Total.		1,[illegible]	299

The following preaching brethren were in attendance, viz—Tho's McBride sen., J. P. Lancaster, S. E. Jones, Wm. White, Wm. Burton, Joel Prewit, M. Vivian, Wm. Lee, ——Elgin, and Thomas M. Allen.

The Methodist brethren were kind enough to permit us to use their large and commodious meeting-house during our meeting. Twenty one accessions were had to the cause, and among the number was a respectable lady, who had long been a Presbyterian. The next annual meeting, was appointed to commence on Friday before the 1st. Lord's day in October, 1841, at Dover meeting house, Randolph County, Mo.

T. M. ALLEN.

October, 20, 1840.

P. S. It is requested that the churches, who did not communicate with us, at the above meeting, would through the Messenger, give their present number and their increase during the last year.

*Coustituted this year.

RELIGIOUS NEWS.

On the 5th Lord's day in August, Bro's Wills, Lee, myself and other teaching brethren held a protracted meeting at Friendship, in this county, when 28 were added to the congregation. The 2d Lord's day in this month, I was in Fulton, when 3 obeyed the Lord. Bro. Jno. R. McCall, under date, of Sept. 27, 1840, wrote me from Painsville, Mo. "above 40 persons have united with us, since I left you, at the different meetings I have attended in Marion, Ralls, and Pike counties."

Bro. Russell of Lexington, K'y, wrote me Oct. 8th 1840. "A protracted meeting was then going on in that place—38 additions had already been made to the church, and among them many of the most respectable citizens of the city. Bro. Johnson, Gano, Rogers, Smith, and Kendrick were present."

Bro. Gano writes, from Centerville, Burbon Co. K'y Sept. 6th 1840 "I was in Cynthianna the 1st, Lord's day in Aug. and by Wednesday evening immersed 13 excellent soldiers. Bro. Johnson then came by express, and I left; in a few days more he obtained 10 others. The 2d Lord's day I was in Georgetown, and the day after at Dry Run. I obtained only 3 at those places. The 3d Lord's day, I was at Bethlehem with bro. Rogers, Rains, and Williams, we toiled four days, and obtained 6. On the 4th Lord's day at Cooper's Run, one lady was immersed. On the 5th Lord's day an immense concourse was out to hear, at Caneridge; after three days labor 4 volunteers were obtained. Two days since I learned that our beloved brother N. L. Lindsey, who was with us there in fine health, had suddenly died: How uncertain all earthly calculations and hopes.

Saturday, I was at Leesburg, and immersed one, who had been a violent Methodist; I go down again to day. On my return from Georgetown, I found on Tuesday, Bros. Rogers, Brown, and Williams at Union;

the two last had already abtained 15 additions, we went on with the meeting until Thursday evening, and added 9 others."

Bro. J. G. Ellis of Dry Creek, Kenton Co. Ky. writes, Oct. 7th 1840. "Religious prospects in this part of the country are good. Since I wrote to you last, something near 40 persons, where I preach, have ceen added to the congregation of the Lord. Bro. Wm. Wilson [a man born blind,] is now at my house; he is a fine preacher. On Saturday last, he and I commenced a protracted meeting here. Eight persons have already acknowledged Jesus, and one of them a son of mine. All my children that are now old enough have obeyed the gospel."

The above are extracts from private letters, I have received recently; but believing the public would be interested in their contents, I have taken the liberty to insert them in the Messenger. T. M. A.

EVANGELIZING.

At our recent annual meeting, it was expected that the churches would have taken such steps as would, have enabled them to continue one or two efficient Evangelists in the field during the next year. But for reasons before given, many of the brethren were not present, and a number of the churches not heard from:—the few present did not act, and consequently nothing was done on the subject. It is a matter however of too much importance and one with which the success of the cause is too immediately connected not to be brought before the attention of the Brethren. We trust they feel a deep interest in this matter and will cheerfully engage in the use of all laudable means, to aid in the dissemination of divine truth, and the advancement of the Redeemer's Kingdom. With a view to the accomplishment of this desirable end,

and to excite our friends to immediate action, I take the liberty of presenting the following extract from a communication recently received from Bro. J. R: McCall, dated St. Louis, Oct. 2d, 1840.

"Can we not send out two Evangelists in your section of the State, to go together, and speak from one week, to three at a place? If this can be done have no doubt we could be able through our Lord, to see thousands converted, where we now see hundreds: If the brethren will send out two, I will pay one fifth of the expense; [viz $200) upon condition they would be permitted to go to the places where the most good could be done. I do believe from all I saw and heard, during my recent sojourn in Missouri, that the people in a great degree receive the word of the Lord with all readiness of mind. At the late meeting in Virginia, I find the brethren have been aroused to a proper spirit of investigation and labor. We are doing but little, compared with the wants of the country. To have the well done plaudits of our heavenly Father, will be worth more than worlds. In Illinois and Kentucky the brethren appear to be awakened to a considerable degree, on the subject of Evangelizing. May the spirit go on until we see the desert blossom as the rose, and all nations bow before the Lord, and the saints be one in God our Father."

Brethren, will you respond affirmatively to the inquiry of bro. McCall? Will you not unite with him in this glorious enterprise? If a preaching brother who resides more than one thousand miles from us, and who feels so much interest in the prosperity of the good cause in our country, as to propose giving $200, to aid in supporting two Evangelists, will not upwards of 30 churches, and near 2000 members in the counties of Calloway, Boon, Howard, Randolph, Monroe, and Audrain give $800, more, and thus secure the services of two able Evangelists?

Let the example of this generous spirited Brother

provoke us to action. Let each church agree what amount they will give for this purpose, payable quarterly, or semi-annually in advance, and appoint a protracted meeting, for the purpose of hearing from each church, and sending the Evangelists out with as little delay as possible. It is with the churches to say whether they will aid in promoting the cause or not.

T. M. A.

In connexion with the above subject, I beg leave to call the attention of the brethren in Missouri, to the following remarks of bro. Walter Scott, in the Evangelist of August last. That shrewd and intelligent brother is compelled to deplore the loss of so much usefulness and talents from Ohio; and is enabled to discover the cause why the one state has lost, and the other gained so much intellectual and spiritual worth. Kentucky is now sustaining her preachers liberally, and while the brethren are not made poorer thereby, with the blessings of God, success to an astonishing degree has attended the zeal, ability, and industry of the servants of the Lord, in that gallant land. If our brethren will only pursue a similar course here, talented brethren will soon be among us, and by an humble reliance upon divine aid—the glorious cause of the Redeemer will advance in our state—but hear brother Scott

"To the Brethren in Ohio."

"Beloved:—We are losing all our religious instructors, they are fast migrating to our sister State Kentucky and elsewhere. I will name a few that have already gone from us. Doct Pinkerton, Aylet Rains, John Rogers came among us, but were not sustained; bros. Powell, Stratton, the two brethren Jameson, brethren Moss, Smith and Geo. Campbell, in all ten;

and most, if not all of them possessing talents suited to the proclamation of the gospel, while some of them are of the highest reputation, both for talents, character, and efficiency. In addition to these migrations, we have to mourn the loss of another also, who for character, ability and efficiency could not easily be excelled, driven to a foreign employment, chiefly perhaps by our tardiness to estimate his excellent qualifications. Do not the brethren perceive all this? Will we suffer it still to go on, and still affect to have the good of God's cause at heart? Look, I pray you brethren, at things as they are. Open your eyes to the true state of the case. The finest teachers in the reformation have left us; Kentucky has got many of them, and she shows herself worthy of them; we don't envy her of them at all, but we are sorry for ourselves. It looks as if we cared for every thing else than the cause of God.

I published a general meeting for you early in the summer; you met at Carthage and decided that two Evangelists should be employed; and appointed agents to negotiate this meeting for you accordingly, but you did not look to your agents, and your agents did not look to their business, and so it ended where it began; the Evangelists, intended to be employed, waited on your tardy operations till some more zealous brethren saw them standing idle, invited them into their harvest field to reap it down and to recive wages; but "the hire of our laborers who have reaped down our fields, which is kept back of us by fraud, crieth, and the cries of them who have reaped are entered into the ears of the Lord of the Sabbath." He hath therefore sent them to more worthy vicinities, and all around us, our vines lauguish; the fruit is not gathered; the harvest is not reaped. Many of you deplore the absence of spiritual enjoyment; the Saints no longer shout aloud for joy; you eat and are hungry; you earn money to put it into bages that have holes in them;

and those who should have fed you with knowledge and understanding have, themselves unfed, fled from among you. Consider your ways then, brethren; look, I beseech you, to your own souls, for verily he holds us responsible for the success of his holy cause in the earth. "Wo unto them that join house to house, that lay field to field, till their be no place that they may be placed alone in the midst of the land—they regard not the work of the Lord—neither consider the operation of his hand."

I ask you what it is that has caused so many of those whom Providence raised up for our instruction and comfort, to leave our county?

I ask you what you imagine you can do in this affair of salvation, without competent instructors and laborers? Nothing. I tell you, you can do comparatively nothing.

Accept, then, beloved brethren, this word of admonition and bethink yourselves. God will not be mocked, and he has made you all feel this truth.

Most affectionately your brother in Christ,

W. S.

Dear brethren, in the bounds of our annual meeting, take this address to yourselves—are not many churches languishing for the word of life? And many destitute of the knowledge of God? When will the churches say what they will do, and have a general meeting appointed to unite their energies and consumate their wishes? T. M. A.

A meeting was begun and held in the City of Springfield and State of Illinois, on 25th day of September, A. D. 1840, composed of the Elders, Evangelists, and Brethren of the church of Christ. The following elders, evangelists and teachers were present, viz:

OHIO.

Arthur Chrisfield,

INDIANA.

P. E. Harris, Murry H. Stone, elder and visiting.
S. J. Mattock.

KENTUCKY.

Bro. —— Bradley,

IOWA TERRITORY.

James R. Ross.

VIRGINIA.

John Latham,

ILLINOIS.

B. W. Stone,
H. W. Osborne,
Jno. T. Jones,
D. Pat. Henderson,
George Owen. } *Morgan County*

Abner Peeler,
William P. Major. } *McLean County,*

Hughs Bowls; *Dewitt County*
John Rigdon, *Fulton County.*
Levy Hatchet, *Hancock County.*

Theophilus W. Sweet,
Robert Foster,
Andrew Scott. } *Sangamon County,*

Bushrod W. Henry, *Shelby County.*
John N. Yearnshaw, *Bureau County.*
William H. Strong, *Scott County.*
Maxwell McCauslin, "
B. F. Vandoozer, *Sangamom County.*
Henry D. Palmer, *Marshall County.*
James A. Lindsay *Tazewell County.*
Philip G. Young *Putnam County.*
William Tichenor *Crawford County.*
Abner Hill. *Fulton County.*

Bro. Henry D. Palmer of Marshall County, Ill. was selected and chosen unanimously to preside over the deliberations of the meeting. Bro. D. Pat. Henderson was chosen clerk,

The following information from the congregations in the State of Illinois, was communicated——

Statistics of the Church of Christ, in Illinois as far as presented.

Counties	Name of Congregation	when Org.	What Orgi: No.	Prest, No.	Elders and Evangelists.
Adams	Columbus	1832	——	50	J B Curl, H Peden, and H A Cyrus.
"	Bear Creek	"	——	150	S Ruddle and Eliakim Johnson.
"	Seaton's	1834	——	35	R Seaton D Hobbs.
"	Mill Creek		——	25	No officers,
Brown	Mt. Sterling	Unk.	——	60	John Taylor Jr. Ev.
Bureau;	Princeton	1840	10	20	J N Yearnshaw;
Crawford	Palestine	1839	19	69	*A* LagowJ M Boylo Wm Tichenor
"	Hudsonville	1840	11	42	Jonn *A* Williams Wm McCoy.
Clark,	Darwin		15	24	George Young T Craig.
Coles,	Hitesville	1831	12	62	Elzy Na.y
"	Hurricane fork Embarras	1839		40	S Peppers J Goodman.
"	*Muddy*	1810		50	Samuel Peppers Ev.
Dewitt	Rock Creek	unk	unk	60	Henry Michaels Peter Crane
Edgar	Little Grove	1832	15	75	William Hartley:
"	Sugar Creek	unk	unk	25	Elijah Isaacs,
"	Emmaus near Grand View	1840	11	16	Julius Yowell
"	Big Creek	1835	13	52	Isaac Elledge Abner Leitch
Fulton	Hugh's	unk	unk	100	William *A* Howard
"	Tottens Prairie	unk	unk	20	Uaknown
"	Shaws fork of Spoon River	unk	unk	10	Unknown
Greene	Carrolton	unk	unk	unk	Unknown
"	Near Whitehall	unk	unk	25	John Henderson —— Strang
"	*A*thensville	unk	unk	75	Unknown
Hancock	Brunt's Creek	unk	unk	45	Josiah Callison
"	Green Plains	unk	unk	15	Saml Knox Levy Hatchet
Logan	Postville	1840	7	26	G Hittle, S Fletcher J Asendry Ev.

Counties	Names of Congregation	When Org	what orig No	Prest No	Elders and Evangelists
Logan	Sugar	1838	14	123	C F Ewing D G Thompson
Knox	Henderson Grove	unk	unk	60	
Lawrence	Lawrenceville	1832	unk	92	A. L Johnson C W Eaton Wm Mead.
"	Brushy Fork, Embarras	1836	19	60	John Gordon A G McN iece
"	Russelville	1837	12	46	J S Howard D A Orgon D Waford
"	Allison Prairie	1831	unk	61	John Fail Cornelius Organ.
McLean	White Oak Grove	1836	30	65	A Puler J Allen Ev. W Brown J
"	Bowling Green	1837	35	90	A Walker J L Robinson (Brown Eld
"	Stouts Grove	——	11	30	J Hay
"	Versailles	1840	19	26	William Pratt —— Bates
Morgan	Jacksonville	1832	87	140	P Hedenburg & J T Jones Eld D Pat
"	Mauvaisterre Antioch	1833	20	40	Harrison W. Osborn (Henderson Ev.
"	Hart's Prairie	unk	unk	27	George Owen
"	Austin Sims	unk	unk	16	Austin Sims
"	Hall's	unk	unk	14	Unknown
"	Coal Creek	1840	6	11	No Officers
"	Apple creek	1836	13	59	John Eads
"	Lynnville	unk	unk	18	No Officers
"	Princeton	unk	unk	60	Unknown
"	Bethel	unk	unk	30	—— Fisk
"	Franklin	unk	unk	14	No Officers
Macon	Decatur	unk	unk	40	John Tyler Ev,
"	West fork Okaw	unk	unk	25	Sam'l Southern Abner Keller
Putnam	Ox Bow Prairie	1837	8	26	A Harvey P G Young
Sangamon	Springfield	1832			D B Hill (T W Sweet & R Foster Ev
"	Wolf creek	1837	5	65	A Groves R H Constant R W Ellis El.
"	Union Salt creek	1832	19	85	Mahlon Hall Hiram Dodson

Sangamon	German Prairie	1838	11	32	Not known
"	Lake creek	unk	unk	60	J England J Latham —— Bowles
"	Lick creek	unk	unk	89	L J Sweet
"	Clary's Grove	1835	unk	70	Unknown
Scott	Winchester	1837	35	200	No Officers
"	Union	1832	unk	75	Scott Riggs
Shelby	Shelbyville	unk	unk	11	Unknown
"	Sand creek	do	do	65	Unknown
"	Robinson's creek	do	do	17	Unknown
"	Whittle creek	do	do	13	Unknown
"	Four mile Ground	do	do	18	Unknown
"	Wilbourn creek	do	do	22	Unknown
Tazewell	Walnut grove	1834	16	86	B Major E Dickerson & W Davenport
"	Dillon's Settlement	1836	9	45	P Whipp
"	Hittles Grove	1828	6	40	Wm. Miller N Darneil
"	Washington	1836	15	30	J T Gunnel B McCorkle T P Gorin
"	Near Machinaw	1837	24	41	Unknown
"	Little Mackinaw	1833	7	58	J F Railsback John Adams
Warren	Talbott's Branch	unk	unk	50	W Murphy J Murphy W Hopper
do	Meadow's	unk	unk	80	Unknown
do	Swan creek	unk	unk	30	Henry Howe
do	Cole Brook	unk	unk	80	E Davidson John Haley Josiah Whitman
do	Monmouth	unk	unk	30	A Davidson
Wabash	Barne's Prairie	unk	unk	96	James Pool R Kenner
do	Lick Creek	1828	do	32	No Officers
	Total of Present No.			3,773	

Brethren Jno. T. Jones, P. G. Young, Thos. W. Sweet, John Rigdon, H. D. Palmer, James A. Lindsay, William H. Strong, William Tichenor, and the Clerk were appointed to draft a Circular to present to the meeting, which was accordingly done and approved.

Brethren D. B. Hill, John T. Jones, and B. W. Stone were appointed to correspond with Brethren in other States, and procure assistance at our adjourned meeting.

The meeting then adjourned to meet in Jacksonville, on Friday before the 3d *Lord's* Day in Sept. 1841.

Attest, H. D. PALMER, Mod'r.
D. PAT. HENDERSON, Clerk.

RELIGIOUS INTELLIGENCE.

We are blessed at the present with a precious revival in Jacksonville, Ill. and the neighborhood. We have attended a meeting here for a week, and to this time, there are between 20 and 30 accessions. In Lynnville, a neighboring village, there are between 30 and 40 added to the church within a short time. In Antioch between 10 and 15.--The work seems but beginning. We hope for more glorious seasons. We greatly need preachers, gospel, spiritual preachers. Lord, grant us many of such characters!

Bro. J. T. Johnson, and *J.* A. Gano write cheering news from Ky, at a recent meeting in Georgetown were 27 additions--at Nicholasville 53--at *Lexington* 120—at Dry Run 23. Bro. *J.* Hawes of Eminence Ill, writes, that about 50 have been baptized in that neighborhood, by bro: Walter Bowles.

EDITOR.

GENERAL AGENTS for the Christian Messenger—Elder T. M. Allen of Columbia, and Eld Jacob Creath of Monticello, Mo. Eld. P. E. Harris of Rockville, Ia. Elder J. A. Gano of Centerville, Ky. Charles Gilliam of Jacksonville, Ill. R. Compton, p m of Mt Healthy, Ohio.

THE

CHRISTIAN MESSENGER.

DECEMBER, 1840.

REVIEW OF LETTERS,

FIRST AND SECOND.

DEAR BROTHER CAMPBELL—

I have finished the four Nos. on the atonement which I at first designed to publish. I now proceed to notice your objections and arguments against my views in the order in which they are written. I shall commence with our first and second letters, and shall always quote from the Messenger in order to avoid confusion.

1st. In the very commencement of your first letter to me, I was started indeed. You say, "I most cordially concur in opinion with those brethren, who have persuaded you, that your fears were groundless, or would never be realized, concerning the discussion of those points, which you called for, under date of your letter of Nov. 11, 1839, published page 21 of the current volume." Did I, brother Campbell, ever call upon you for a discussion of those points? I never seriously thought of such a thing till yourself suggested it, and publicly invited me to it. You have certainly mistaken me; for such an idea cannot be found in the letter alluded to above, as you will see by re-examining it. I wish to remove from the minds of our readers the idea of vanity and fondness for debate, as attaching to my character, now when I am on

the verge of the grave. Those things commonly attach to youth, and doatage.

2nd. On page 9---You have made a number of assertions respecting the death of Christ, which would require volumes to attempt to prove, and as many to defend. 1st "That the death of Christ is interwoven with all the designs of the universe—2d. that Christ crucified is the most transcendent mystery in the moral dominions of God–3: That its power is the mainspring of all heavenly impulses—4, That it is itself the consummation of all wisdom and prudence—5, That the deep and high counsels of God issue in this mysterious fact, and emanate from it, as all earthly waters arise from the ocean and descend to it."

Whence my brother got all this information, I cannot conceive; certainly not from the divine revelations we have received. They are too high for my limitted intellect to grasp, and too deep to fathom. How do we know "all the designs of the universe?" Countless millions of them may exist in the infinite mind never yet developed, and may not be for endless ages to come. How then can we know that the death of Christ is interwoven with them all? How little do we know with certainty of his revealed designs in our little speck of creation! How can my brother say, that Christ crucified is the most transcendent mystery in the moral dominions of God? Can we measure the full extent of those dominions, and know all the mysteries in them, to enable us to make the comparison? How can we know that the power of the death of Christ is the *mainspring* of all heavenly impulses? Is it the mainspring to move God to be propitious to men? Is it the mainspring that moved God to create angels and worlds? Is it the mainspring to move angels to worship their maker? Can we safely say, "that it is the consummation of all wisdom and prudence?" The *ultimatum*—the very end of wisdom, that can rise no higher, and progress

no farther? My dear brother, humility becomes us, poor, little, ignorant things. Often in your answers to my essays, you kindly apologize for me. I am bound to reciprocate the kindness. Your mind has been called to so many subjects of importance, that you have neglected to examine this old relict of your faith received by tradition of your fathers, and therefore have unguardedly expressed it. I cannot for a moment think, that you, by this speculation, designed to forestall the sentiments of our readers.

3d. On page 13—You apologize for my misapprehension and misquotation of an expression in your 'Christian System,' pages 48 and 49, which I quoted in my first No. I cannot see that I have either misapprehended or misquoted you; but am glad to hear you disavow the sentiment I apprehended from the expression. The words in your Christian System are—"In bringing many souls to glory, it sooths and delights the wounded love of our kind and benignant heavenly Father." My quotation is, "the death of Christ sooths and delights the wounded love of our kind and benignant heavenly Father." Your quotation of it is, "the death of Christ in bringing many sons to glory, sooths and delights" &c. If there be a misquotation of your Christian System, which of us are guilty? It may be, you quoted from 1st Edition; mine is from the 2nd. Yours cannot be from the second Edition: Yet I cannot conceive how you couldbe so started at my quotation, that every sin wounds the affection of our heavenly Father, and that the death of Christ sooths and delights the wounded love of our kind and benignant heavenenly Father, when you so strenuously contend that his death *propitiates* him. I can see no difference of ideas in the expressions. Your language is strange, and might lead your less informed readers to conclude, that the Father's wounds were soothed and healed by blood. Many such yet devoutly sing

"[M]uch were the drops of Jesus' blood,
That calmed his frowning face,
That sprinkled o'er the burning throne
And turned his wrath to grace.

I know you spurn the ideas, stated in this language; yet I cannot see how you can avow expressions conveying the same idea, as that the blood of Christ propitiates.

REVIEW OF LETTER II.

4. The burden of my second letter, is, to prove that the verb *kaphar*, translated to make an atonement, sinifies to purge or cleanse, and that this was the design of sin-offering. This sentiment you do not deny nor oppose *directly;* for truly our translators, and Paul, the commentator of Moses, have set this matter beyond dispute, or fair debate, as I have shown in Letter I I.

5. I will also state another idea, which may have escaped the penetrating mind of my brother. It is this that the Hebrew word *kaphar* is an active transative verb, and according to all grammatical rules, must have an object, upon which the action passes. Now, this object cannot be God, for *kaphar* the active verb signifies to cleanse; this action of cleansing cannot pass on the object God, for he is undefiled, and needs no purification. For the same reason, the action of cleansing cannot pass on the holy law, nor on the government of God, because they are pure like their author: When, therefore, we so frequently find this expression, "He shall take a lamb, or goat, and make an atonement for his sin"--we should read it, He shall cleanse [himself [not God] for or on account of his sin; the object of the action *cleanse* being plainly understood. Until his sin be purged or cleansed the political union between the defiled sinner, and his God and the congregation

is broken; but when he is purified, the union, or at-one-ment is restored between them.

6. The same ideas hold good with respect to the word reconciliation. It is translated from the same word *kaphar*, and therefore signifies the same as at-one-ment; and the ideas just stated as attaching to at-one-ment, equally attach to reconciliation. They are one, and not that at-one-ment is the cause of reconciliation, and reconciliation the effect of at-one-ment, as my brother asserts, and thinks that in this I agree with him. I am sorry to disagree with a dear brother, but in this I am obliged to dissent. Nor can I conceive how you took up the idea of my believing that reconciliation was the effect of atonement, when throughout the 2d letter I was laboring to establish the idea that they were one. You must have gotten the idea from the quotation I made from Calmet page 15, to show that atonement meant at-one-ment—In the quotation are these words, "By whom we have received the at-one-ment, or means of reconciliation," I quoted this, not as approving the divinity, but for establishing the meaning of a word.

7. The same ideas contained in 5th and 6th items, also apply to propitiation. Its scriptural meaning is purification. With this my brother accords, page 24, when he says, "Propitiation or *purification* is also an effect of atonement. So we find it applies to God Ezek: xvi: 53. "When I am propitiated (*Exhilaskesthai* common version, pacified] to you for all that you have done, saith the Lord. So prayed the publican—"God be merciful to me a sinner." Hence we find the word *hilasmos* twice in the first epistle of John, applies to Christ's blood--*the propitiation [purification] for our sins;* Messiah, as foretold by Daniel will make propitiation [purification] for iniquity."

8, How you can make propitiation and purification the same, and to be the effect of atonement, I cannot see; and still it is more strange, that

you should say that these apply to God, and adduce Ezek. xvi 53, as proof, Upon your own definition of propitiation as meaning purification, it evidently follows that the effect of atonement is to purify God himself. I do not impute to you the idea, but to your language. My brother must know that the word *exhilaskesthai*, which you have quoted from the Septuagint, is the very word, by which uniformly they translate the Hebrew *kaphar*, and which our translators have rendered to make atonement to reconcile, and cleanse, Num. 35 33. &c. properly, to cleanse or cover, which are active transitive verbs.

9. God is represented by the Psalmist as "a Sun and a shield." The natural sun shines invariably, and unchangeably the same, and gives light, life and comfort to all creatures on earth. A dark cloud intervenes, and obstructs the enlightening, warming, and quickening rays of the sun from us. But this cloud has no effect on the sun--he still unchangeably pours forth his undiminished rays of light and heat; but the cloud obstructs them from us—they cannot penetrate it, and as long as that cloud remains we are cut off from all influence of the sun, and must be miserable. So God is a sun, and shines invariably and unchangeably the same, for the light, life and comfort of all holy beings. But our sins as a thick cloud have risen between us and our God, and obstructed the rays of light, life and comfort from flowing to us, and in this miserable situation we must remain forever, while that cloud of sin remains. Whatever removes this cloud, removes the separation between us and our God, and takes away the obstruction of his divine rays of light, life and comfort and restores them to us again. Now, where, or in whom does the obstruction exist? Not in God all must agree; but it exists entirely in man. Jesus came into the world, sent by the Father to remove this obstruction to his love, grace and mercy flowing into the sinner. This has Jesus done by

his life, death and resurection; for his blood cleanseth from all sin. By faith, repentance and obedience, we are reconciled to God, sanctified , washed and purified from all sin.

10. Suppose while the natural cloud obstructed the rays of the natural sun from faling on us, a wind should arise and dissipate the cloud. We then would say, the wind has restored to us the light and heat of the sun, and caused it to shine again for our comfort. This would not be true in philosophy, for the wind produced no effect on the sun—it only removed the obstruction of its rays to us. So the blood of Christ had no effect on God, but only removed our sin, which obstructed his divine rays from shining into us. So may we say, that God is at-one-ed, reconciled, and propitiated to us by the blood of Christ. But with whom is he at-one-ed reconciled and propitiated? Is it with the unchanged, impenitent sinner? Impossible, for the holy nature of God can never be at-one, reconciled, or propitiated to the unholy nature of man—there must be an eternal enmity between them; nor could all the blood of the universe effect such a union. But God was always and will forever be in union with his own divine nature; and when we, through the blood of Christ, become partakers of the divine nature, we become one with him, and he one with us. In this sense God may be said to be at-one, reconciled, propitiated, and pacified to us, when we are changed into his divine nature, without any change in himself. The whole change is effected in us. Is it any where in the Bible stated that God was atoned to the impenitent, irreconciled, disobedient sinner? How then does my brother so strenuously contend that the atonement which he believes is effected in God by the blood of Christ, is the *cause* of the reconciliation *made* in man?

11. My brother's criticisms and speculations on the

difference between the words atonement and reconciliation, are novel, and entirely unsatisfactory to my mind. I view them perfectly arbitrary, and unsupported by one divine writer in the Bible. Our translators have rendered the words atonement and reconciliation uniformly, if not universally, from the same Hebrew word *kuphar*. In the New Tastament they have translated the Greek word *katallagee*, atonement and reconciliation invaribly. It seems never to have entered their minds that there was a difference of meaning in the terms, or that one was the cause, and the other the effect, as you have stated; page 24: There you say, "Originally, literally and properly, atonement (*hilasmos*) is that which makes one, and reconciliation (*katallagee*) is made one. The one is the cause, and the other is the effect. If this be doubted, we have a superabundance of evidence to offer.' My dear brother, I do most sincerely doubt it, and greatly need that superabundant evidence. But I will wait patiently till you shall give it. I do hope that the evidence to be given will be more convincing than the one you have adduced as a sample, viz; "*That things which cannot be reconciled are said to be atoned,* such as the tabernacle, the altar, and their furniture. Surely my brother has forgotten that these very things are said to be reconciled, but never atoned--for the word *atoned* is not once named in the Bible. What this your argument has to do in support of your strange proposition, I cannot see.

12. I really begin to doubt whether I understand you, when you speak of so many things being the effect of atonement, as purification, or expiation; propitiation or purification, page 24. You must mean in these cases by atonment, the victim by which the atonement was made. If this be your meaning, we are agreed. I have formerly admitted that the victim for sacrifice might tbe called the atonement; but as I find it not so called in the Bible I have dropt

the idea, and advise you to do the same. If by atonement you mean the effect of sacrifice, and believe that atonement, expiation, propitiation and purification, are synonimes, how can you say that they are effects of atonement? As well might you say that atonement is the effect of atonement. Your mind appears to be a little confused, as you think mine once was.

13. On the same page 24, You say, "Do I misconcieve my brother Stone, when I interpret his views of atonement as excluding the idea of propitiating or pacifying our heavenly Father?" I answer, you have not misconceived me; as you will see in the remarks above. I do hope, brother Campbell, that I have misconceived you; for you say page 26. "Well, I am glad to be in such good company as that of brother Stone, who concludes with me, *then*, and not till *then*, of course—'*then* is God, his law and government pleased, or reconciled with the person, &c. &c." Yes *then*, and not till *then* is God, his law and government pleased or reconciled with the person," &c. This I acknowledge to be my language. In this you say, I conclude with you. I am glad of it; yet this conclusion as yours I have never seen nor known, till you have here expressed it. I had always before thought your conclusion different. Had the sentence been fully quoted, our readers would have better understood our agreement. The person of whom I was speaking, was sanctified, cleansed, and made holy—*then*, when made holy or sanctified and reconciled to God—*then*, and not till *then*, is God pleased and reconciled to him. The same idea I have fully stated on the preceding page. Does; bro. Campbell thus conclude? If so, why does he say that I must ultimately concede, that sacrifice has an effect of God? page 26. In conclusion of the present letter, I ask my dear brother Campbell, where in the scriptures is atonement, reconciliation, or pro-

pition, ever said to be directly effected in God by blood of sacrifices?

May the Lord lead us into all truth. As ever your old and loving brother.

B. W. STONE.

THE NAME CHRISTIAN.

NUMBER II.

In my former number I gave some reasons why I professed, and retained the name Christian. I will add a few more, which to me are of weight, and which have settled my mind for life. Though the doctrine of christianity has been greatly corrupted from the first age of its introduction into the world by erring men, yet the name Christian, as the family name of the church of Christ, has descended from the Apostolic age, through the primitive age of the church, down to the age of darkness—at what precise period I cannot determine; It was at the time when sects, and sectarian names, became so numerous, that the name Christian was forgotten, or so neglected, that none called themselves by the name which God had ordained. At the beginning of the present century no society in my knowledge, either in Europe or America, were called Christians, The names of Baptist, Presbyterian, Methodist, and hundreds more were common. About that time a few of us, convinced of the evil of sectarianism, and believing that the party creeds and names then existing, were the props of these sectarian establishments, determined to relinquish them all. We took the divine and ancient name Christian, given by divine authority, as that which must ultimately destroy all other dedeoominations. For this we were reviled by others as assuming exclusively the name to ourselves, when it equally belonged to all. If it belongs to all, why

do not all take it? A preacher of some noteriety in Kentucky objected to taking the name Christian, because, said he, I know I am a Baptist, but I know not that whether I am a Christian.

I will now show that the name Christian, as the denominative name of Christ's followers, continued from the Apostles till the Man of sin appeared. How much longer I cannot say. From Eusebius, who flourished, in Anno Domini 300 and upwards; and from Socrates Scholasticus, who wrote a little while after, I will make a few quotations to this point. These two writers in their Ecclesiastical Histories, apply the name Christian, commonly if not universally, to the family of Christ, when speaking of them.

Eusebius, speaking of the coming of Christ, says, "that a new nation neither small nor weak,—aided continually by the divine power of God, suddenly appeared—being beautified among all men by the title and name of Christ;"—then he adds, 'Although at present we plainly appear to be upstarts, and this name of Christians of late to be notified unto all nations; yet that the life and conversation of *Christians* is neither new found, nor the invention of our own brain."

Josephus lived in the days of the Apostles, and thus writes. "There was at that time one Jesus, a wise man, if it be lawful to call him a man, a worker of miracles, a teacher of them which embraced the truth with gladness. He drew after him many, as well of the Jews as Gentiles. This same was Christ. And though Pilate, by the judgment of the chief rulers amongst us, delivered him to be crucified; yet there wanted not those which from the beginning loved him. He appeared unto them alive the third day after his passion, as the holy prophets have foretold. Not only these but innumerable more marvelous things of him; and to this day the Christian people, which of *him borrow their names*, cease not to increase." Lib; 1. Cap. 12.

Some have thought the above to be spurious. If this be admitted, it must also be admitted, that it is very ancient, and received as true by the Fathers; therefore the early fathers believed that in the days of the Apostles; when Josephus lived, the followers of Christ were called Christians, and that they borrowed their name from him.

Ægesippus, who lived immediately after the Apostles about the year of our Lord 110, says, "Certain of the heretics accused Symeon the son of Cleopas, that he lineally descended of the stock of David, and that he was a *Christian*. He suffered martyrdom being an hundred and twenty years old, under Trajan the Emperor." This Symeon was the 2nd Bishop of Jerusalem, and suffered martyrdom Anno Domini 110. Lib. 3. Cap. 29.

Justin Martyr, lived about the same time, immediately after the Apostles, says, "In the Judaical wars, fresh before your eyes, Barchochebas, a captain of the Jewish rebellion, commanded the *Christians* to be grieviously punished, unless they renounced Christ, and blasphemed God." Again he says, "For myself, delighted with the doctrine of Plato, hearing that the *Christians* were led captives, not fearing death, neither any torments which are accounted terrible, I thought it could not be, that this kind of men was subject unto malice, and set on pleasure." Lib. 4. cap. 8.

This same Justin in his apology for the christians gives us a lengthy account of a lewd husband condemning his wife before a Centurion, for being a Christian. "He accused her that she was a christian. He had to his friend the Centurion, whom he persuaded to imprison Ptolomœus; [his wifes instructor in the christian faith] to entreat him roughly withal; and to demand of him if he were a *Christian*—afterwards being brought before Urbicius, of this only was he examined, if he were a Christian—he confessed that he had preached the true and heavenly doctrine of Christ—When Urbicius commanded that he

should be brought forth, one Lucius [that was also a christian] seeing the sentence given contrary to all reason, said to Urbicius, What reason is it [O, Urbicius] that thou shouldst condemn this man for confessing the name of Christ? Lib. 4. cap. 17

Tertullian, another early father, in his apology for the Christians, says, "Tiberius then, in whose time the *Christian name* was spread abroad in the world, when this doctrine was signified unto him out of Palestine, [where it first sprang] communicated the same unto the Senate, declaring withal that this doctrine pleased him well. The Senate rejected it, because they had not allowed the same. But he persevered in his opinion, threatening them death that would accuse the *Christians*." Lib 2. Cap. 2.

Again, Tertullian, "Although we have known the inquisition directed for us to be inhibited, it was by reason of Plinius Secundus, president of the province, which having condemned some of the Christians, doubted what was best to be done. He made the Emperor Trajan privy thereof, saying, that he found nothing in them that was impious, but that they refused the worshipping of images. Signifying this withal, that the manner of the *Christians* was, to rise before day, to celebrate Christ as God; and to the end their discipline might straitly be observed, they forbid shedding of blood, adultery, fraud, traiterous dealing and such like. For answer hereunto, Trajan wrote again, that there should be no inquisition for *Christians*, but if they were met with they should be punished." Lib. 3 Cap, 30.

Again Tertullian says, "What manner of laws are these against us? Impious, unjust, and cruel, which neither Vespasian observed—which Trajan partly frustrated, commanding the inquisitions of the *Christians* to cease." Lib. 5. Cap. 5:

Antoninus Pius; Emperor, succeeded Adrian A. D. 140. He wrote to the Commons of Asia in

behalf of the *Christians*. You, says he, during the time of your ignorance, despise other Gods, contemn the religion of the immortal God, banish the *Christians* which worship him, and persecute them unto death. Lib. 4 Cap. 13.

Polycarp was a disciple of St. John the Apostle, and Bishop of Smyrna. He suffered Martyrdom when very old. In his trial before the Proconsul, he said, "Hear freely, I am a *Christian*—the Proconsul being amazed, commanded the Bedle in the midst of the theatre, thrice to cry, Polycarpus confesseth himself a *Christian*. At which saying, the multitude both of Jews and Gentiles inhabiting Smyrna, shouted with a great rage, this is that Doctor of Asia, the father of the *Christians*." After he was dead, "Many pricked forwards Nicetes, and his brother Dalces, to move the Proconsul not to deliver unto the *Christians* his body, lest that they leaving Christ fall a worshipping of him." Lib. 4. Cap. 16.

These extracts are taken from the letter, written by the Church at Smyrna, of which Polycarp was Bishop.

Eusebius has given us a very ancient letter, written in the reign of Antonius Verus, A. D. 163, by the Church of Vienna and Lyons in France. A few extracts I will make out of it. "Vetius Epagathus of the brethren required that audience might be given him to plead for the brethren; which being denied him of the President, rejecting this just petition, and only demanding whether he was a *Christian*. He confessed it with a loud voice. And so was he received into the fellowship of the Martyrs, and called the advocate of the *Christians*." "Blandina, having her whole body rent in pieces, and the wounds open, like a noble wrestler was renewed at her confession, for as oft as she pronounced, I am a *Christian*—she was recreated, refreshed, and felt no pain." Sanctus also a holy martyr when standing before his judges, to

every question he answered in the Roman tongue, "I am a *Christian*." They also make mention of Biblis, that when she confessed herself a *Christian*, she was appointed to take her place among the martyrs."

They also give an account of Pothinus, bishop of Lyons, 90 years old, and very feeble and sickly, "being demanded of the President, who was the God of the Christians. he answered; if thou become worthy thou shall understand." Attilus also a famous man, being notably exercised in the Christian profession, was led about the theatre, with a scroll before him, wherein was written in the Roman tongue, "This is Attalus the *Christian*."

They also stated in the same letter, "That Cesar had commanded by writing, that such as confessed themselves *Christians*, should be executed." Of one Alexander, a physician, they also write that "when the President urged him, and demanded of him what he was, he answered, I am a *Christian*; for which answer the President allotted him unto the beasts, of them to be rent in pieces and devoured." "Neither did their cruelty and rage against the Christians so cease—they burned them to ashes, the ashes also they gathered, and scattered in the river Rhone to the end that there should be no further hope of the resurrection, whereof [say they] the Christians are fully persuaded. Lib. 5. Cap. 1.

Porphery, the atheist, was among the earliest writers against christianity. He labored hard to defame Origin. He represents him as the disciple of Ammonius, and then contrasts the two characters. "Ammonius [says he] being a Christian, and brought up of Christian parents, when he had grown up into ripeness of judgment—forthwith framed his trade of life conformable unto the law; but Origin being a Gentile, and brought up in the sciences of the Gentiles, degenerated and fell into that barbarous temerity

leading a life after the manner of the Christians, contrary to the law." Lib. 8, Cap. 18.

Dionysius Bishop of Alexandria under the reign of Decius the Emperor, Anno Domini 250 thus writes of the persecution. 'Some went stoutly unto the altars and affirmed boldly, that they were never Christians. There stood before the tribunal seat certain soldiers, and together with them old Theophilus, who, (when any of the Christians came to hear the sentence or judgment; and now were ready to shrink) nodded with their countenance, and beckoned with their hands, exhorting them to constancy—the which when the multitude had perceived, before that any laid hands upon them, they stept before the bar, and proclaim themselves to be Christians; so that the President and his associates were amazed, and the Christians upon whom the sentence had passed, were thereby emboldened to suffer." Lib. 7. Cap. 11.

The same Dionysius, treating of the persecution of the Christians under the Emperor Velerian, thus writes; "There was none of the Emperors before him so courteous and friendly affected towards them, no not they which openly were counted Christians." Lib. 7. Cap. 9.

Dionysius, speaking of his own persecution, "His speech was, that we should be no Christians at all, and commanded me to cease henceforth from Christianity—I made him answer, that we ought to obey God rather that men. Yea I spoke with open protestation; I worship God, neither will I cease henceforth from being a Christian." Lib. 7. Cap. 10,

Maximin the Emperor reigned A. D. 237. In his edict in behalf of the Christians, he says, "and Withal, to use this proviso that the Christians, which have forsaken the religion of their ancestors, should be brought again to the right way. And because we perceive many as yet to persist in the same madness, neither yielding worship unto the celestial Gods. neither re-

garding the God of the Christians,—we thought good —that the *Christians* be tolerated again." Lib. 8. Cap. 8.—If any of the Christians be found to use the religion of his own sect, you neither grieve or molest him" Lib. 9. Cap I. In all Maximin's edicts the name Christian is very frequently used. In the edict, of Constantine and Lucinius the name christian is used ten or twelve times, as clearly designating the family of Christ, our Lord.

I might multiply quotations to this point without end, but thinkit unnecessary, because if the name Christian was used as a family name by the Apostles and their contemporaries; if it was used during the first, second and third centuries of the Church by the early fathers, by the Emperors, and by Philosophers, when speaking of the followers of Christ; if it was used by historians as their common name, a name derived from their leader, and spread all over the world, designating them wherever they were; then we are to conclude that it is the proper name, by which the followers of Christ should yet be called.

B. W. STONE.

The following letter from my old and beloved brother, is private; yet I have taken the liberty to publish it, because the subjects contained in it are of a public nature, and should be attended to. I hope he will excuse my presumption, and continue his communication. B, W. S.

Troy, Sept. 29, 1840.

Rev. and Dear Brother,

The Post master, at this place, gave me a line from you, the other day, in which you state that you are about to recommence the publication of the Christian Messenger. The post master, being unacquainted with your old subscribers, requested me to make such use of the paper as I thought best. With pleasure I took it, and on last Saturday, being the

day of our monthly meeting, I presented it to most of the male members present. But, my dear brother, the Church, at this place has had so much difficulty in relation to the views and sentiments held and preached by those who stile themselves Reformers, that they are unwilling to encourage the work; for it is reported and believed here that you have embraced many of the ideas held by Alexander Campbell. They are apprehensive that the work will tend rather to divide, than unite and build up the Church.

I have, ever since my first acquaintance with you, been ardently attached to your writings, on account of the spirit they breathe; and I have been, and still am of the opinion, that your main object is to unite all the children of God in one fold; yet while I make this frank admission with regard to your motives, I am of the opinion you have failed with regard to the plan in detail. I think that I am as anxious to see union in the Church as any one, where it can be effected on Gospel terms, this is my daily prayer. But when I see the Church attempting to unite in practice where their views are so widely different, I become discouraged. The Church at this place attempted this kind of union for several years, our preaching at length was so contradictory that we found it impossible, as we thought, to continue in fellowship with each other any longer. The doctrines preached by many of our old preachers were ridiculed and sneered at, and by others they were denounced as persecutors.

The man who was over us as our spiritual pastor and teacher scouted the idea of a person getting religion, said a man might do religion but could not get it, denied that any are called of God to preach the gospel; and some of them say that a man had no right to pray before he was immersed, &c.

It has always been my opinion that when a man

puts on the name of Christ he should show it to the world by calling on God in prayer. It has appeared to me as far as my observation has extended, that one of the effects of embracing the doctrines of the Reformers, is, to destroy the spirit of prayer, at least in a great degree. I once thought brother Kyle, in his lifetime, was inclined to embrace these ideas; he made a tour through Indiana, among some of the reformed Churches; he became satisfied that the doctrine had this tendency. I traveled, last fall through eleven counties in Ky, they were receiving and baptizing members, but it really appeared to me that there is but little of that Evangelical spirit, that was in the revival of 1800.

Now brother Stone you have more experience in this than I have. I want you to give me your opinion whether they are really the praying, devotional and humble people that the Christian Church was before it was rent by this pretended reformation? If I could believe they are I would rejoice with all my heart.

The introduction and reception of the doctrine, in the bounds of my observation has been spiritual death, and wherever the Church has been preserved from the influence of this doctrine, it appears to be in a prosperous condition. I would be highly gratified to get your Views in relation to these things privately, but if I do not, I shall see them in the Messenger.

You will please direct one No. to Troy, to the address of Joseph Coe, one the address of Joshua Peck, one to myself.

Yours in the bonds of the gospel,

ALEXANDER McCULLOUGH.

B. W. Stone.

Jacksonville, Ill. Oct. 23d 1840.

My dear Old Brother,

I thank you for your favor dated Sept. 29, 1840. You inform me of the division of the Church at Troy; this is to be deplored, because the division of Christians into contending sects is a sin of no small magnitude It is certainly in opposition to the will of God, the God of peace—to the ministry of the Prince of peace, which ministry is to reconcile the world to God, and to one another—it is contrary to the kingdom of peace, the essential nature of which is *righteousness and peace and joy in the Holy Ghost*—it is contrary to the prayer of Jesus, that all that believed in him, should be one, even as he and the Father are one, that the world might believe in him, and be saved; it is a mountain raised between the world and their salvation—in a word it extinguishes the light of Zion—makes heaven mourn, and hell rejoice—strengthens the kingdom of darkness, discourages the saints, destroys millions, unchristianizes the professors of Christianity, and disgraces the church so called.

What christian will deny these facts? What christian admitting them, will not tremble at the idea of division? The commonalty of the sin for ages back, has stript it of its odious features, and human authority has clad it with such saintly robes, that it has become honorable in the eyes of the pur blind world; its acts are even called holy, and deemed necessary to the promotion of holiness. O when shall the 1260 days come to a close! When shall the man of sin's reign cease? When shall Zion be restored? Lord hasten the time! O revive thy work!

The reasons why the Church divided among you, must surely be momentous. Let us examine them by the Book of God.

1st. You say, "Our preaching was so contradictory

that we found it impossible, as we thought, to continue in fellowship with each other any longer." And why did not you as a church, correct your servants for such contradictions? A church was once exhorted by an Apostle, to say unto Archippus to take heed unto the ministry which he had received of the Lord to fulfil it." That ministry was the ministry of reconciliation and peace, not of contention and strife, Did you as a church do your duty? Did they after your admonition persist in their divisive course? If so, your duty was to forbid them to teach among you, and to withdraw yourselves from such as walked thus disorderly, and who said they were Apostles, and were not. Must the Church divide and sin in so doing, because their servants disagreed and quarreled! This I know has been the fact from the beginning of the Apostacy; but is this a justifiable argument for its continuance? No No. Had the church been themselves living in the spirit—had they loved one another as brethren—had they loved their Lord, and his cause, and like him wept over the ruined world, and were making strong cries and supplications to him that was able to save—would you as a church have divided? Would you have marshalled yourselves under different leaders? So did the Corinthians once; but they were sharply reproved for it, and were called carnal. Carnality and Spirituality are two things very different—the first leads to division, strife, contention, the second to union, love, life and peace. Impossible for christians in the spirit to divide into contentious sects, Sectarianism and chritsianity are at antipodes: The world begins to see it, despite of all the dust and fogs raised to blind their eyes.

2ly. Your second reason for dividing is, that "the doctrines preached by many of our old preachers were ridiculed and sneered at, and by others they were denounced as persecutors." I have heard many ridiculous doctrines preached myself, and doc-

trines worthy of being sneered at, and scouted from the church, will this prove that the man who preached them was a bad man, and unworthy of my fellowship? Let this be established by the Bible, and then is established a divine warrant for all the sectarianism in the world, and for a hundred fold more. But "they were denounced as persecutors." May be, they were persecutors in word. Such I have heard very zealously persecuting their brethren, who might hold an opinion different from theirs. Ah! my brother, all in the spirit of sectarianism, are persecutors, no matter whether they be called Christians or Reformers.

3d. Another cause of your division, is, that your own pastor scouted the idea at getting religion. but chose rather the idea of doing religion." Are these expressions founded in the scriptures? And will brethren descend so low as to quarrel about words or expressions, not found in the Bible--and divide the church because of such trifles? I am truly astonished.

4ly, But your pastor denied that "any were called of God to preach the gospel." Does my brother believe that the Presbyterian, Methodist and Baptist clergy are good men? They all claim to be called of God to preach the gospel—are they therefore called and sent of God? Does God send them all with different doctrines to preach to the world? Impossible; and how does my brother know that his favorite preacher is called of God? Have not all the sects equal claims to this divine call, as we have? Who shall be our umpire? Shall the Bible judge? How? I never had the assurance in my life to say I was called and sent of God; nor, if I had a revelation from heaven of the fact, could I dare to say it without I had power to confirm it by miracles. How else could I expect to be believed? Could I be convinced of any man being called and sent of God to preach, I would sit at his feet, and learn implicitly

his lessons as divine, even if called a Mormon, a sect of all others that have the least claim to it. Does the Bible authorize you to reject from your fellowship any man who denies that any are in these days, called and sent of God to preach? Where in that book can I find the idea?

5ly. "Some of the Reformers say, that a man has no right to pray before he is immersed." But all do not say so; shall we reject all for the sake of a few? They have forgotten that Saul of Tarsus prayed, and his prayers were heard; Cornelius also prayed and was heard—and this too before their baptism. A man might as well say, the Ohio river has no right to flow till it unites with the Mississippi. I like the doctrine preached by Ananias to Saul when he was praying for three days, Bro. Saul, why tarriest thou? arise and be baptized and wash away your sins, calling upon the name of the Lord Jesus. Was he not praying? this was considered by Ananias, as tarrying--he must not tarry to pray only, but must do other duties, be baptized also--and still go on to pray always.

You think the doctrine of the reformation destroys the spirit of prayer. Did I think so, I would abandon it as the doctrine of hell. I have really thought that the great controversy about the doctrine itself has destroyed that spirit, and every good spirit with many on both sides. I have long observed that they who dispute most about the Spirit, have the least of it. The abuse of the doctrine of the reformation, has done the mischief. A few l-of headed, half taught preachers seem to make the means of salvation the very agent of the work, and others almost reject the means. A man is fallen into the a deep pit--no way of salvation from it does he see, a man above throws him a coil of rope, and informs him, that it is the means of his deliverance. But says the man in the pit, the rope without an agent above, is useless.

But the man above holds one end of the rope, and throws down the coil, and tells him to take hold of the other end. He does it and is drawn up. So the word is the means of salvation--faith and obedience are the hands that apprehend, and the Spirit is the agent that draws him out or saves him. Did I believe that God sits upin the heavens, and never exerted his power in salvation, but left his word to do all, I would never pray—pray for what? To pray would be inconsistent with such a sentimeut--This soul destroying doctrine is a blow at the root of christianity, and where it may have prevailed, its devastations are clearly seen. In 1800 we had more zeal and lesa knowledge--now we have more knowledge, and less zeal. We are laboring to unite them, and are happily succeeding in many places.

Prayer has been awfully neglected, not only amongst us but among all of every name. Dear brother, How is it in your church? May be, you over look yourselves in looking at the failure of others. It may be that your church is no more prayerful than it should be. But this evil is fast disappearing and yielding to truth.

Your church thinks from report that I have received a great many of A. Campbell's ideas, and therefore should not be encouraged as an Editor, but abandoned by his old brethren. Report may aiso be, that you, my old brother, have received a great many of B. W. Stone's ideas, and he formerly, as yet is reputed as great a heretic, as A. Campbell is; would you not think it a hard case to be abandoned by your brethren on this account. A. Campbell is a great teacher; but he is not a pope infallible nor is he our pope; he is a man highly deserving the esteem of the christian world, and posterity with gratitude will make mention of his name. I acknowledge I have no inate ideas, all the little stock of knowledge, I have I received from others, and some from

A. Camphell; and no doubt, he will acknowledge the same; and that he has received some of his large stock of knowledge from his poor, humble brother, B. W. Stone. What have we that we have not received? Where is boasting.

My great object in publishing the Messenger, is to counteract the very things of which you suspect me to be guilty, and to promote those very things, peace, and unity, for which you plead, but against which you have acted in your late division. O, my dear old brother, endeavor to undo what you have done. Meet together in the spirit of your Lord--confess your sin in dividing one to another, and flow together again in love, irrespective of your erring servants, who will not unite with you on the Bible alone. O take heed of making your opinions tests of fellowship. Use Bible language, and walk in love, and wipe away the disgrace of having divided. Though you may not acknowledge me. Yet I am your old brother and servant, and hope to meet you in our common Father's house not many days hence.

B. W. STONE.

Monticello, Lewis Co. Mo. Oct. 22, 1840.

THE KINGDOM OF CHRIST:

Essay, No. 1.

My text isthe whole of the second chapter of Daniel's prophesy, I request each reader to read the chapter carefully before he reads what I write; I would insert the whole chapter, but this with my observations would make the article too long for one number. To aid the reader to understand this grand and important prophesy, we offer the following preliminary observations; 1st. This prophesy was delivered six hundred and six years before the birth of Christ, and

has been most remarkably, and circumstantially fulfilled.

2d. His writings may be comprised in two parts, the historical and prophetical.

3d. The historical portion of his writings contain a record of the circumstances, which led to his elevation, and the various schemes of his enemies to effect his destruction, from the first chap. to the sixth.

4. The prophetical portions of his writings contain predictions and visions of things future, till the coming of the Messiah, and the ultimate conversion of the Jews and Gentiles to the faith of the gospel, from chaps. seventh to twelvth; extending from the first establishment of the Persian Empire upwards of 530 years before the birth of Christ, to the general resurrection, and final consummation of all things.

5. For the present, until we have more leisure and ability, we substitute the following remarks of an eloquent Catholic historian, as a summary comment on his predictions, relative to the four great Monarchies of the Chaldeans, Medo-Persians, Grecians, and the Romans. He says, "In reviewing the pages of antient history, we see three successive empires founded on the ruins of each other, subsisting during a long series of ages, and we see them at length entirely to disappear. After these, a fourth Empire arose which was that of the Romans, and which swallowed up those that preceded it, extending its conquests, and after subjecting all to its power by force of arms, is itself torn to pieces; and this, by being dismembered, made way for the establishment of almost all the Kingdoms, which now divide Europe, Asia, and Africa." Behold here a picture, on a small scale, of the duration of all ages; of the glory and power of all the empires of the world; in a word of all that is most spendid, and most capable of exciting admiration in human greatness. Every excellence is here found assembled; the fire of genius; the delicacy of

taste, accompanied by solid judgment; uncommon powers of language carried to the highest degree of perfection; the glory of arms, of arts and sciences; valor in conquering; and ability in governing. In this manner we think and judge. But whilst we are in extacy and admiration of so many and shining virtues, the supreme Judge, who can alone truly estimate all things, sees nothing but littleness, meanness, vanity and pride. And whilst mankind are anxiously busied in perpetuating the power of their families, in founding kingdoms, and if that were possible, rendering them eternal, God, from his throne on high, overthrows all their projects, and makes even their ambition the means of executing his purposes, in a manner infinitely superior to our understandings. He alone knows his operations and designs. All ages are present with him. He sees from everlasting to everlasting. He has assigned to all empires their fates and durations. In all the revolutions, which come to pass in the world, nothing happens by chance. He knew that under the image of that statue which Nebuchadnezzar saw, of enormous height, and terrible aspect, whose head was of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron, mixed with clay, God thought fit to represent the four great empires, uniting in them all that was splendid, grand, formidable and powerful. And what occasion has the Almighty for overturning this immense colossus? A small stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, the gold, broken to pieces together, and become like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth. Daniel, chap 2. Of the peace and increase of this King-

dom there shall be no end. This kingdom employed the tongues and pens of the Apostles, and christian Prophets, confessors, Martyrs, or witnesses, and primitive preachers and Reformers, from the birth of its illustrious founder till now. It deserves the talents, the pens, the tongues, the eloquence, the energies, the influence, and moneys of all those great and celebrated personages whose powerful energies are now employed in commerce, in war, in politics and in ambitious enterprizes. This Kingdom is to stand forever He shall reign over the house of Jacob forever. God grant, that all nations, and all men may have a share in this Kingdom, whose law is truth, whose King is love, and whose duration is eternity. Amen, and Amen.

To be continued.

JACOB CREATH, Jr.

PROPHETIC CALCULATIONS

It is indisputable that some of the events which have transpired in the history of the Church of Christ have most accurately corresponded with the duration specified in the predictions of Daniel and John. In Booth's Critica Biblica is the ensuing curious coincidence of predicted specific periods; respecting the overthrow of the Ottoman and Mohammedan power in Turky.

"Wall observes that the Ottoman power began in 1300, or 1301. Constantinople was taken in 1453. If the date of 396 be reckoned from thence, the expiry will be in 1849.

"But Wall is in error in saying 396, instead of 391, the true prophetic period; substract, therefore, 5 years, which brings to A. D. 1844

"*Whitaker* reckons from the 29th May, 1453, when Constantinople was taken, and speaks of the expulsion of the Ottoman from thence, as being likely to

happen 391 years from that date, that is, in June, 1844

"*Thurston* gives precisely the same interpretation, and expects a revival of the Eastern Roman Empire, by the assumption of the reins of government by a Christian Power of Constantinople, in 1844.

"In confirmation of this last view, if we compute the 2300, or, according to Septuagint, 2400 days of Daniel, viii 14, from the rise of the Medo Persian empire, or from the first battle gained by Cyrus, viz, 559, B. C. it brings us down to the same year, 1844.

"*Frere* reckons 2400 years B. C., 553, being the third year of Belshazzar, king of Babylon, in which year Daniel's vision was seen; in which case, they terminate in 1847"

The exact time is mentioned in Revelation ix 15—"An hour, a day, and a month, and year,!" That the year is limited to 360 days; and a month to 30 days is evident—because three years and a half, and forty two months, and 1260 days are counted as equal. Consequently, the whole space includes three hundred and ninety-one years, and fifteen days. Now admitting that the date of the capture of Constantinople by the Turks is chronologically correct, May 29, 1453, it follows, that the Mohammedan Sultan, with all his supremacy, will be expelled from Europe for ever, on the thirteenth day of June, 1844. "If any man have an ear, let him hear. Rev. xiii 9, 10. There is the patience and faith of the saints."

The above extract is a striking corroboration of the opinion announced on an article in the East, Hemisphere, lately published in the Christian Intelligencer.—*Christian Intelligencer.*

RELIGIOUS INTELLIGENCE.

During the present month, (November) a great revival, as the theologians term it, has been going on

in our town. The persuasive oratory of Mr. J. N. Maffitt has been attracting crowds from town and country for some weeks, daily and nightly, to the Methodist meeting-house. Through his labors, many of our fellow beings have been reclaimed from the error of their ways. We had the pleasure to hear several of his finest discourses.

During the same time, the Christian meeting has been crowded; and the labors of J. A. Gano, Dr. Pinkerton, A. Kendrick, R. C. Ricketts and J. T. Johnson have been attended with like success. The tone of society has been materially improved by these protracted religious exercises. We are sensible of the influence they have exerted on our own school. Some twelve or fifteen of our associates having bowed in humble obedience to the commands of our Lord Jesus Christ. What can be more lovely to behold than such a spectacle as this; to see the young and beautiful consecrating the morning of their lives to the service of the Lord? How much more consistant with the dignity of human nature, than to be wasting their freshness in the empty pleasures and fleeting vanities of the ball-room, the circus, the race course, the theatre, and other haunts of vice and folly. Some are very sensitive about young persons joining the family of the Lord. How absurd: They constitute the morning glories of the church; ere they become tainted by the vice of the world, the Sun of Righteousness shines upon them, and gathers all their fragrance to himself.

How unnatural would it be thought in our earthly parents to send their children off from them in infancy to grow up among aliens and strangers, and enemies, in the hope that they would return in their maturer years, patterns of filial and fraternal love. Yet most persons would have the Lord's children to live out of his family, serving the mammon of unrighteousness till their return can only be effected by a moral miracle. *Young Ladie's Museum.*

FROM HINTON'S HISTORY OF BAPTISM.

After the author had given the history of the origin and progress of pouring and sprinkling; he concludes by using the words of professor Stuart himself, as follows.

"We have collected facts enough to authorize us now to come to the following general conclusion, respecting the practice of the Christian church in general, with regard to the mode of baptism, viz. that from the earliest ages, of which we have any account subsequent to the apostolic age, and onward for several centuries, the churches did generally practise baptism by immersion; perhaps by immersion of the whole person; and that the only exceptions to this mode which were usually allowed were in cases of urgent sickness or other cases of immediate and imminent danger, where immersion could not be practised. It may also be mentioned here, that *aspersion* and *affusion*, which had, in particular cases, been now and then practised in primitive times, were gradually introduced, and became at length, quite common, and in the western church almost universal, before the Reformation." On which the Religious Herald observes.

The learned Professor's clause, "perhaps by immersion of the whole person," is a literary curiosity. In all history the candidates are described as descending into the water about up to their waists, and then their heads or upper part of the body were immersed by the administrator; the very method practised by the Baptists now. Some then as now, bowed the head forward, some leaned the body backward, but how Mr. Stuart, in either of these methods, or any other, when a person is standing in the water up to the waist, can submerge the head without the whole body being completely under water, is what neither he or any one else can tell. This "perhaps" might well have been spared.

Can any historical evidence be more complete respecting the time and the causes of the introduction of the innovation of sprinkling? May I respectfully ask the Pedobaptist who reads the volume, [Episcopalian, Presbyterian, Congregationalist, or Methodist,] 1. Whether he has not been kept in ignorance of these facts? 2. Whether those clergy, who withhold these facts from their flocks, do not take upon themselves an undue and dangerous responsibility? 3. Whether he will have independence enough to take any adequate means to ascertain if these statements can be denied? And finally, if they cannot be gainsayed, whether he will dare to remain *unbaptised*, and therefore, in a state of disobedience to the King of Kings?

Jefferson, Ky; Nov. 21, 1840.

Brother Field;

The Rev. N. L. Rice. Editor of the Protestant Herald, in his paper of the 12th instant, says of the Journal of Christianity that it is a *Campbellite paper*.

As the world is fast coming to the full knowledge that "names are things, and when *party names*, that they are most potent things." Will you be so kind as to let me say a few things on the subject of names! And first, can we follow Christ without being the *ite* of some man? Or can we be Christians without belonging to some one of the *isms* of the day? I am persuaded that the isms of the day are a reproach to those who adopt them, and he that gives them, when they are disclaimed, violates the express law of Christ. He speaks evil of his brother, and is accounted as a railer or reviler, and placed along with haters of God, and those who have no lot in the Kingdom of Heaven.

When we take the word of God alone for our rule of faith and practice, I do not see how we can

call ourselves or the Church of God by any *name* not found in the Bible, and it seems to me that every departure form the book would place us under the rebuke, that the Lord gave Peter in the 16th chapter and 23 verse of Matthew. Christ alone had the right to name his people and his Church. And when Christians want to please God in all things they will feel themselves as much slandered in being called by any man's name, as they would in being called a thief, a fornicator, or a drunkard. If the Editor of the P. & H. is correct in thus designating your paper, you will please strike my name from your list, for I am determined to call no man on earth my master, nor will I encourage in others what the Bible does not teach Oh, that christians would come to a pure speech and hold fast the form of sound words. Brother Field what do you say?

Yours in the hope of a blessed immortality.

JAMES POMEROY.

We perfectly agree with Brother Pomeroy in the views he has expressed in the above letter. We can see no reason why we should be called by any other name than followers of our blessed Redeemer, so long as weadopt no other creed, as our rule of faith and practice but the Bible: It is to the cause of Christ that the Journal of Christianity is devoted, and not to support the views of Alexander Campbell, or any other man, So far as he advocates the doctrine of Christ, we are with him, but we do not take him for our guide or standard. We take the Bible, and the Bible alone.

We look upon it as offering an insult to God, after having been baptized into the name of Christ, made members of his family, and received the adoption of sons, to call ourselves by any other name than his. Let others call us what they please, we shall never adopt their names; for any departure from the word

of God, is a departure from the truth and from a sound speech. When we adopt any name not found in the Bible, then others may have some excuse for calling by other names. But we have never adopted any of the names, such as Episcopalian, Covenanter, Seceder, Presbyterian, Congregationalist; Methodist, &c. because they are not found in the New Testament neither do we profess to follow Luther, Calvin, Wesley Campbell, or any other man. We have determined to follow Christ.

Before we close our remarks, we would like to ask Rev. Mr Rice one question; Is it according to the golden rule to call us by names, which we never adopted, in preference to those by which we call ourselves?

Our sectarian friends have been following the opinions and precepts of men, been called by their names so long, that they can hardly think it possible for us to adopt the pure speech, and be governed by the holy precepts and examples of the New Testament, without having mixed somewhat with the language of Ashdod, and the traditions of men.

RELIGIOUS NEWS.

A letter from Eld. Duke Young, of Lafayette Co. Mo. dated Oct. 19th, 1840. In which he says, that "between 90, and 100 have been united with the churches of Christ, since last May, at the different meetings he has attended."

Bro. T. N. Gaines writes from Dover, Mo. Oct. 12 1840. "I baptized 5 in this place last meeting—yesterday I preached here and 2 made the confession I baptized 3 in Richmond last meeting. I baptized one young man in Lexington two weeks ago, who was a Methodist. I have preached 22 times in the last two weeks and taken 6 confession." Let the seal,

and energy of this young brother, provoke many of our older preachers to greater efforts in the cause of Christ.

Bro. Thomas Smith has just arrived from Ky; He preached for the first time in Mo, at Bear-creek on last Lord's day;—4 were added to the church on that day.

On the Same day, I was at Bro. Ab'm Miller's, in Calloway co. when 2 made the good confession.

T. M. A.

Boone County, Mo. Dec. 3. 1840.

B. W. STONE.

Bro. Tho. Smith and myself started on the 4th of Nov. on a preaching campaign in the counties up the Missouri River. On Saturday the 7th, we reached Dover, in Lafayette county, and commenced our labors there, which was continued until the Thursday evening following. We had delightful weather, large congregations, and a patient hearing. Twenty confessed, and obeyed the Lord; a large portion of them interesting young men, in the morning of life: Two others were baptized who had previously confessed, and 4 more were added to the congregation, making 26 in all. Bros. T. N. Gaines, and Duke Young were with us a portion of the time; both of whom labor regularly with this large and flourishing church.

On Friday, the 13th. we commenced a meeting in Lexington; but the weather became very cold, a considerable snow fell, and we closed the meeting on Monday, without having seen any make the good confession. Bro. Palmer met us here, as also the two brethren above named.

On the 17th we accompanied bro. Palmer to his residence in Jackson county, and on the two following days we held meetings in Independence.

On the 20th Bro Smith went to Liberty in Clay county; and I to Richmond, in Ray county,

On Saturday the 21st I commenced proclaiming the word in Richmond; and continued twice a day until Monday night, when Bro. Smith arrived. We united our efforts until Tuesday night. One intelligent lady confessed Jesus, and 2 others united with the church The elements were much against us here, we had rain, snow, and cold weather, but a good hearing, and we trust much good done, Bro. Gaines was with us; he resides here.

On the 3d Lords day of Nov. Bros. Wills and Lee were in Columbia. One owned, and submitted to the Lord there. The prospects are encouraging in this country--We want efficient proclaimers very much

Your Brother, THOS. M. ALLEN.

FROM KENTUCKY

Glorious Religious news just received, but too late for this No. but shall appear in our next Bro, J. T. Johnson writes Dec. 11, that he had just closed a meeting at North Middleton, and had 23 additions—at Providence a little before 9, and at Paris 11—bro. J. Roberts of New Castle writes that he has baptized the present year about 160.

GENERAL AGENTS for the Christian Messerger—Elder T. M. Allen of Columbia, and Eld Jacob Creath of Monticello, Mo. Eld. P. E. Harris of Rockville, Ia. Elder J. A. Gano of Centerville, Ky. Charles Gilliam of Jacksonville, Ill. R. Compton, p m of Mt Healthy, Ohio.

My patrons would greatly oblige me by remitting me money for the Messenger--as I shall shortly need paper, and must delay the work till I get money—my printer also needs. Let them remember that by an ordinance of the Post Office, the Postmasters are to frank all letters conveying money for periodicals.

EDITOR.

THE

CHRISTIAN MESSENGER.

JANUARY, 1841.

LETTER IV:—To B. W. STONE.

Brother Stone,

My dear Sir—May the new year be to us both the most useful and happy year of our lives! On entering a new year it is good to reconsider the past and to amend our ways. "Lord, teach us to number our days, that we may apply our hearts to wisdom."

It becomes necessary for the sake of new readers and to refresh the memory of the old, to glance at the points in which we have concurred, and at the points in which we differ so far in this investigation. And first at the points in which we have concurred.

1. That to "expiate," and to "pacify," and "atone for," are scriptural ideas and expressions.

2. That sacrifice is as old as the fall of man, 2500 years older than the law, and that the legal institution of sacrifice is but a national dispensation of a previously existing sacrificial system.

3. That the legal sacrifices were for the exclusive benefit of those who were under that dispensation, and interfered not with the nature, design, or use of sacrifice as practised by all the saints from Abel to Moses.

4. That the life and death, the blessing and the

curse of the law were merely fleshly and temporal, and that therefore the virtue of its sacrifices could extend no farther than temporal life and temporal blessings. These forfeited, the law had no other blessings in store for them.

5. But until a man had forfeited these, the legal sacrifices accompanied with repentance and the previous qualifications, had power to remit all the penalties of that institution, to sanctify its subjects, and to save them from the consequences of transgressions so far as the law caused the offence to abound.

6. Salvation, then, under the law, spiritual and eternal, was through faith, repentance, and sacrifice as it was from Adam to Moses.

7. All sacrifice, altars, victims, and priests were typical, whether before or under the law; the antitype of them all is Jesus the Messiah, our sacrifice, altar, victim, and priest.

8. There never was on earth a divine system of religion without blood in it. Sacrifice, altar, and priest, are the skeleton of every dispensation.

9. That without faith and repentance sacrifice never did, never can, avail any thing. That it was in consequence of faith that Abel's sacrifice excelled that of Cain.

So far as I can understand your communication, we agree in these nine propositions. But you seem to differ from me in the following, which I shall call the *tenth:*

10. *That neither divine mercy nor human repentance, without sacrifice, is adequate to the remission of sins.*

I may misunderstand you on this point; and if I do, it is from such affirmations as the following.

1st. You intimate the errors, or, as you define errors, viz.; sins of ignorance, require blood; but that greater transgression, or what are, in contrast with simple errors, called *sins*, are forgiven without blood or sacrifice. In one sentence, that in order to remission errors require blood, and that sins did not!

2d. You intimate that there was a gospel preached to Abraham by which Jews and Greeks were justified, and that it had neither blood nor sacrifice in it. This you quote in the letter before me from an Address published by you the second time in 1821, which I never had, as far as I recollect, the good fortune to read.

3d. In your interpretation of this gospel, as you quote your address, it would seem that the Jews under the law, and the Gentiles without law, were justified by Abraham's gospel without any sacrifice or deeds of the law, regarding [as you seem to me] that when Paul said, "You are justified by faith without the deeds of the law," he meant justified by faith without blood or sacrifice. Do you make sacrifice one of the deeds of the law?

4th. You object to my strongly affirming with Paul that without shedding of blood there is now, and there never was, remission of sin to one of Adam's race. Your objection to this would seem to indicate that you teach that without shedding of blood there is remission in some cases—nay, in all, before and since the law.

5th. And finally, that there was no sacrifice or sin-offering under the law but for mere errors, or sins of ignorance and ceremonial defilement. As there is some confusion in your style, some misprinting too in the copy before me on this point, as well as in some of the preceding, I hope I misunderstand you, and that when you fully explain yourself we will fully agree on these five as we agree on the nine.

I say, as we agree on the nine; for with a single exception to my proof of one of these, and I requested your objections in a former epistle on any of the points involved in them, I conclude there is a concurrence in them all. You object to my views of the faith by which Abel obtained testimony that he was righteous, rather than to the fact that God testified

of his *gifts* at the altar. You ask me how I know that Abel's offering was a sin-offering. &c. Because of the matter of it, and because of the state of mind in which it was offered. It was a bleeding lamb, and it was offered in *faith*. These are both facts. Now Cain's was neither. In matter and form they differ. Abel *believed* the promise in its two branches,

1st. That the seed of the woman was a Son of Man; and that he would avenge the quarrel by bruising the serpent's head; that *he would redeem man from sin and Satan, and that at the expense of suffering himself*. The circumstances gave to Adam's family their interpretation of the matter, and that the bruising of the serpent's head meant the bruising of Satan's power over man, is farther evident from Paul's use of the terms, Rom. xvi. 20. Enoch, the seventh from Adam, by his prophecies, as intimated by Jude, shows how greatly we moderns underrate both the knowledge and faith of the antediluvians. If you demand *a priori* proof, it cannot be given for this and many other such matters farther than I have given it; but the *a posteriori* proof is obvious; for God always required faith in the Messiah and sacrifice, never asked less from one than another. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Melchisedec, &c. lived under the same dispensation. Abel was only the prototype, as he was the protomartyr of the economy. The seed of the woman was therefore Christ; the *bruising his heel* indicated Messiah's sufferings; the *bruising of the Serpent's head* intimated Satan's ruin. Abel believed, built an altar, and sacrificed a lamb, the antitype of which is the *Lamb slain from the foundation of the world:* I am sorry to see my brother Stone intimate a doubt on this subject.

There are some indistinct affirmations and negations between us on the sins of ignorance and presuptuous sins. You seem to conceive of nothing between these. I do not, my venerable brother,

wonder at it, inasmuch as the whole subject of the Jewish sacrifices and offerings are but little understood and very imperfectly examined by our scribes and elders. Presumptuous sins cut a person off from any institution under which man was ever placed. If a man "sin wilfully," i. e. presumptuously—"there remains no more sacrifice," &c. is as true of Christ's administration as of that of Moses. Some, with you imagine that as sin-offerings refer so often to sins of ignorance, there is no institution for any other kind of sins. Now, sir, should I grant that sin-offerings, as defined by Moses, refer to sins of ignorance alone, and to all sins of ignorance [which by the way I do not concede, [still it by no means follows that there were no sacrifices under the law for any other sins or errors than those of ignorance. This is evident for two reasons.

1st. Because the sins of ignorance for which sin-offerings are specially designed in the law, are defined to be but *one class* of said sins—namely, *sins of ignorance against negative precepts*, or, to use the words of Moses, "If a soul shall sin through ignorance against *any of the commandments of the Lord* CONCERNING THINGS WHICH OUGHT NOT TO BE DONE—and shall act against any of these." This specification shows the peculiar province of that species of sin-offerings as refering to those absolute prohibitory precepts which, if violated wittingly, constituted presumptuous sins. Of this class of precepts concerning things which ought not to be done, the Jews counted three hundred and sixty five, of which only some forty would subject a wilful transgressor to excission. Now only for transgressions of these through ignorance was that class of sin-offerings ordained.

2d. But besides those emphatically styled "SIN-OFFERINGS," there were other sin-offerings—such as the burnt-offerings, the trespass offerings, and the peace-offerings; all of which were sin-offerings; some of

them, too, for sins of ignorance against *positive precepts* of which, according to some Rabbis, they had two hundred and forty eight. But other sins besides sins of ignorance against positive precepts, are enumerated by Moses, as I before demonstrated to your satisfaction, I hope, from Leviticus, 5th and 6th chapters, 1–7. There are sins of knowledge, of doubt, and of ignorance, specified under the law of trespass-offerings —as any one may see who will impartially read the passage referred to.

With regard to the occasion of this discussion of sin-offerings, permit me to offer a few remarks. Your opposition to it seems to arise from a conviction that if we establish that sin in general were expiated by the legal, or by the patriarchal sacrifices, [*for they are different institutions*)—and especially on the principle that the victim died for, or instead of the offerer, the whole doctrine of old orthodoxy naturally follows and to this you would make it appear you have a peculiar dislike. Well, now, I have no predilection for, nor antipathy against, either old or new orthodoxy; I care not a fig how my reasonings will affect either system. The question with me is, *Is it true?* Do the Prophets and Apostles teach it? If so, I teach it. If not, I teach it not. You have been so vexed with old orthodoxy, that, like the burned child, you dread the fire. You have been scorched, and burned, and bruised by men calling themselves orthodox. Well, be it so. Still old Orthodoxy is, as I before said, more learned, more devout, more intelligent, and more practically useful than old or new heterodoxy. Both have been professedly men whose hearts never felt the love of God, and therefore both are stained with blood of human sacrifice. When in power both are intolerant, proud, proscriptive, and persecuting. This you will see fully sustained in my last number, under the caption of "A sin against Orthodoxy." It has used me very ill; but that is no reason why I should detract aught from its well founded pretensions.

I cannotnow write a dissertation on burnt-offerings, sin-offerings, trespass-offerings, peace-offerings, meat–offerings, drink-offerings, thank-offerings, &c. &c. Four of these, suffice it to say, the *four first* were sin-offerings for sins of different attributes; and by these offerings once a year all the sins of the people in or under the covenant were expiated and remitted, so far as the penalties of the Jewish institute required.

Before the Jewish institution began, the saints, one and all, through faith in the promised seed, offered up sacrifice to God; and God, as in the case of Abel, Noah, Abraham, Job, testified of their gifts and justified them. They were pardoned in anticipation of "the redemption of the transgressions" to be brought in under the new, or at the close of the legal institute —of which I have something to say in its own place.

When Enoch prophesied of the last days of the Christian age, when Jesus affirmed that Abraham saw his day and was glad, and when Job, before Moses said, "I know that my kinsman [redeemer,] my *Goel* liveth, and that he shall stand upon the earth in the latter day, and that in the resurrection I shall see him;" who can limit the boundaries of faith or knowledge possessed and displayed by the patriarchal people and Jews! May we not then conclude that when the gospel was preached to Abraham sacrifice and blood were in it as well as in our gospel, whose first fact is, THE MESSIAH DIED FOR SINS *according to the scriptures.*" Isai. liii. Dan. ix. &c: &c. of which more fully when you develope your views of Christ's death. May you not then, my dear sir, notwithstanding all the truth which you utter concerning presumptuous sins and sins of ignorance, in which I presume, as now explained by both of us we agree; I say, may you not be too rash in affirming that "if the saints from Adam to Christ were pardoned, and purified from sins by faith in his blood, it could not have been from

any knowledge they had of it"? True indeed, they may have looked for redemption in Israel, and by the Messiah too—the son of Eve and the son of Abraham, without fully, or at all, understanding him; or by what means, or to what extent, this redemption was to be effected.

I am sorry to hear you say that one of my most prominent assertions is with you doubtful. Your words are, "Your broad assertion that no sin of any description was ever pardoned but by shedding of blood." Am I not backed by Paul? "Without shedding of blood there is no remission." You ask with confidence of a negation, "Is there one instance on record, from Adam to Christ, of one person bing justified by the blood of Christ?" You must mean, in so many words, I presume. I would also ask you how was it that Moses, when near the throne of Egypt, "esteemed the reproach of Christ above all the wealth of Egypt, and endured as seeing him that was invisible?" How was it that Isaiah said, "By the knowledge of him my righteous servant shall justify many whose iniquities he shall have borne." And Daniel, after so long a time, "shall Messiah be cut off, but not for himself," &c.—"He was wounded for our transgressions," &c.—"He brought in an everlasting righteousness," &c. Do you think no one believed those things! All your questions in this section suppose unless daily offering up sacrifice the Jews could not be pardoned by blood. Cannot our sins be pardoned through faith in a blood shed two thousand years ago!

You say you have accepted "Paul's simplified plan of sacrifice," I suppose, then, you have left me Paul's complex plan! He reduces them, you say, to a few points. The points of his simplified plan are—

1st. An annual and daily remembrance of sins.

2d. The purgation of all things, including persons, for as "all things were made by him" includes all

persons, so almost all things being purged by blood, means almost all persons.

3d: "By law without shedding of blood there is no remission;" but by the gospel there is. Yet Christ has not shed his blood in vain; for those sacrifices were typical of his blood. Sin is seen, remembered and condemned by it. The death of Christ does three things in Paul's plan, as simplified;—Condemn sin, exhibit sin, and remember sin. This is the whole matter? Then come your remarks upon honoring the law, taking vengeance on the Son, and the substitution indispensable to orthodox atonement, first invented by the Catholic Archbishop Anselm in the 11th or 12th century, according to Professor Murdock. In giving the simplified plan it is presumed you intended to give not a part of it, but all. I think you have forgotten some of it, and will not regard this as your view of the whole matter till I hear from you distinctly again on the subject.

In prosecuting the development of this simplified plan you make a passing comment on the words "*to make an atonement for*," which you say, in your second number, you have proved to mean "*to cleanse, to purge*' in a figure I presume, as when the tailor says, 'I have made a coat for A. B.' he might mean '*I have warmed him.*' But, in reason's name, is making a coat and warming a person identical expressions? As much as atonement and cleansing.

By the way, Professor Murdock's reading and mine are very different. He certainly has forgotten the history of the first four centuries, else his guides and mine are very different. But, my dear sir, what have you or I to do with any professor or with "the system of orthodox atonement?" We are in pursuit of Paul's view of atonement. But I can excuse my aged and venerable correspondent when I reflect on the wars he has waged against orthodoxy in the days of his youth. Like an old acquaintance of

mine, long engaged in the border wars with the Indians, if in his old days he unexpectedly heared a rifle, he would involuntarily exclaim, "The Indians are there!" So father Stone, when he thinks of honoring the law by the wicked crucifixion of the only begotten Son of God, "who suffered the just for the unjust," he thinks of Archbishop Anselm and his orthodox atonement. All these allusions we can excuse in our aged and amiable friend, believing that as the discussion advances he will dissipate all theories, orthodox and heterodox, and come out as large as life in the language and ideas of Prophets and Apostles.

Sincerely and affectionately yours, &c,
A. CAMPBELL.

EXTRACT FROM THE BAPTIST BANNER

Can any man suppose for a moment that the present condition of Christendom is acceptable to the Savior of men? Is all this war, division, strife, animosity, and brawling, what he suffered and died for? Is the divided and separate state of the church that glorious condition for which he labored, and suffered and died? Most assuredly not. Is the present situation of the body worthy of such a head as the Lord of glory? No Christian can lay his hand upon his heart and give the affirmative answer to this. Christ gave himself for the church that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." Eph. v. 26, 27. This state of the church would make a crown worthy of the head of the church; and it is in the power of men to bring it about. God has done every thing necessary for the holiness, the peace, the

harmony of the church; she must now put her own hands to the work. Let no one say that he can do nothing in it; for every individual has it in his power to do much. Let him inform his understanding thoroughly upon the means by which it is to be accomplished; then let him with firmness, prudence, and wisdom put those means into active exercise.

The body of Christ was once a united one, and in that condition gave laws to the world. It crushed every thing that opposed its progress until it was itself divided, and who can tell the mischiefs that have come from this division? Every right-minded Christian sees, feels, and hears enough of them daily, and all should earnestly set themselves to the task of bringing this state of things to a close. The Savior, in that solemn invocation to the Father, called his intercessory prayer, prayed that the "Apostles, whom the Father had given him, might be one, even as we are one," and they were come in all the glorious duties that devolved upon them as Apostles of the Christian religion. If the reader wishes to see the fruits of the union, let him consult the condition of the world before this union commenced, and compare with it the results of the undivided labors of the first preachers of the Cross. Let him consult the Acts of the Apostles and the letters to the churches, and he will see glorious fruits abounding to the glory of God, the saviour and benefactor of sinners.

Again--he prayed "not for these alone; but for them also which shall believe on me through their word; that they all may be *one* as thou Father *art* in me, and I in thee, that they also may be *one* in us; that the world may believe that thou hast sent me." John xvii. 20, 21: This prayer was answered by the Father—the saints were one—they "walked by the *same* rule; they minded the *same* thing." The first fruits of salvation were one and indivisible, and the world fell beneath their union, peace, and holiness.

Paganism, with its millions of votaries; its hosts of priests; its lofty temples, its time-honored institutions its incorporation with policy aud law of empires, fell before the doctrine of the Cross, The union of the despised followers of Christ was irresistible, and will be again whenever it shall go forth over the earth as it did then. To this end Christians of the present day should direct their efforts. Christ walked in sufferings upon the earth for our sake, he claims a crown as his reward, and that crown is the union and happiness of his followers.

How is this union to be effected? We answer, by the teachings of the Bible, and in no other way. That book teaches the necessity of forbearance and gentleness towards one another, and we must carry out these principles if we wish to see Christians united. The question may be asked, Would you compromise a Bible truth for the sake of union? We answer, Not one, because the Bible contemplates no such union. There are items upon which men cannot differ but to the destruction of the souls of one of the parties, but these are just the matters upon which Christians do not differ generally. There are other items upon which Christians differ, and tear, and rend, and divide the body of Christ with their differences, these items have nothing to do with the salvation and enjoyment of Christians. These are the things for the destruction of which we pray, for they may be blotted from the world without making any human being the poorer from their destruction. We repeat the declaration. The basis for the union of Christians is plainly taught in the Bible, the superstructure that is built upon it may stand, give comfort to all Christendom, and for this, we confess, we have strong desires."

The following letter was written, and prepared for the press, previous to brother Campbell's, published in this number.

EDITOR,

LETTER II.

REVIEW OF BROTHER CAMPBELL'S 3D. LETTER.

My dear brother Campbell:—I am glad to find that we appear to be approximating to each other in some of our views on the subject under dicussion; yet there are a few ideas in your third letter to which also I do object. They are contained in your seven propositions, and what follows, pages 42, 43.

Prop. 1. To the first part of this proposition I find no objection; but from the second part I must dissent. You say, "The sacrificial system was indispensable to any fallen man's approach to God." I reply; of this I have no certain testimony, nor information from the Bible. Your proof of it, that Abel offered a bloody sacrifice in faith, plainly shows that sacrifice was a divine appointment, and of great antiquity, but it does not confirm your proposition. Abel was a shepherd, and of him God required the firstlings of his flock for an offering. Cain was a tiller of the ground, and of him God required the fruit of the ground for an offering, We have as good authority to believe the one requirement as the other; for this of offering the fruits of the ground was continued in the Mosaic institution, as well as that of of bloody victims. Had both Cain and Abel offered in faith of God's appointment, would not each have been equally acceptable in their approach to God? Are we prepared to deny this?

But my brother's proof turns out to be a mere conjecture—*a may be so*, for he says, "pious Jews may. therefore, like the pious patriarcsh Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob. &c. &c. have had views superior to the legal economy." Your argument is this—As the patriarchs Abel, Enoch,

Noah, and others, when they offered sacrifice, saw by faith the blood of the Messiah to be in future shed for the remission of sins; so pious Jews, like them may have had viewssuperior to the legal economy they also may have seen and believed in the blood of Messiah to be shed in future for remission of their sins, in their approach to God, while those not pious under the law, could not see nor believe in it. This is taking for granted what needs proof. It cannot be proved that Abel, Enoch, or any of the patriarchs. or pious Jews had these views of the blood of Christ, or faith in that blood in their sacrifices.

Paul made no exception in Israel when he said, that "The children of Israel [pious or not] could not steadfastly look to the end of that which is abolished: But their minds were blinded." 2 Cor. iii. 13, 14. Christ was the end of the law, and we shall presently see, that it, with all its types, ended in his death. Even his apostles, who were sanctified by the truth, did not see the end of the law in its types and sacrifices till the event of his death proved it, and the Spirit at Pentecost confirmed it. We have generally admitted without a doubt, that the path of the just is as the dawning light, that shineth brighter and brighter unto the perfect day—that the first ray of divine light on fallen man, increased to the just in every succeeding age, till the sun of righteousness arose. Therefore we cannot admit that from Abel, onwards to Christ, divine light decreased.

Prop. 2: To this proposition I do not object.

Prop. 3. With this proposition in general I cordially agree: It contains the sentiments I have advocated for many years: You say, "The life and death, the blessing and curse of the law, were merely fleshly and temporal, and therefore the virtue of its sacrifice could extend no farther than to temporal life and temporal blessings. When, therefore, a Jew had forfeited these, the sacrificial law had no blessings in

store for him. Deut. xxviii. 1—68." I am glad my brother has at length conceded the point of difference between us, for you say, "When a Jew had forfeited these, (one of which [is temporal life] the sacrificial law had no blessing in store for him." Every Jew, therefore, who had forfeited his life by committing sin worthy of death, had no blessing in store for him in the sacrificial provisions, therefore my conclusion is true, that the idolator, the blasphemer, the murder, &c. must die without the benefit of sacrifice. You have in this also relinquished your idea; that all sins of every class, except apostacy, were annually purged from all Israel in the great day of atonement by sacrifice. You will no longer contend, that if the virtue of sacrifice only extended to the purging away of sins of ignorance, or errors, or sins not worthy of death by law, that they could not be typical of the sacrifice of Christ; seeing you now admit that sins worthy of death were not by law permitted to be purged with blood. In your own words, "I truly admire your candor in giving up this opinion, as irreconcileable with truth." page, 44.

But my brother seems to be too precipitate in his conclusion. This is common, and hardly to be avoided when a truth first glares upon the mind. We then are apt to speak unguardedly. This you have done in saying "When a Jew had forfeited these [temporal blessings] the sacrificial law had no blessing in store for him," Now we know that many of the Jews by sins of ignorance, errors, and ceremonial defilement, forfeited many temporal blessings, as union with the congregation, the worship of God in the, sanctuary &c. yet they were admitted the privilege of sacrificing for their cleansing, by which the at-one-ment was effected between them and the congregation, and their God.

Prop. 4. This proposition contains but one idea against which I object; it is this, "That the legal

sacrifices, in order to sanctify its subjects; must be accompanied with repentance, and the previous qualifications." This is true with respect to remission of sins, both under the old and new Testament. But there are many cases in the Old Testament, where sacrifice cleansed or sanctified persons, of whom repentance could not be required; as the leper, the man with a running issue, a woman after child birth, and many others.

Prop. 5: This is admitted, without one exception.

Prop. 6. You say, "That no transgression or sin, even that of ignorance, or of mere ceremonial defilement, however trifling, could without sacrifice, be forgiven. No repentance, nor amendment of life without shedding of blood, could obtain remission." In a note appended you say, "David, guilty of murder and adultery, was pardoned, and certainly not without sacrifice, for without shedding of blood is no remission."

My dear brother, we may be too positive in our opinions, even to the contradiction of plain scripture declarations. You have made several declarations in this proposition indefensible by the scriptures, and apparently contrary to them; as you affirm, "That no transgression or sin could without sacrifice be forgiven." Do, my brother, read Num. xiv. 19, 20. Moses prayed for rebellious Israel thus; "Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt until now. And the Lord said, I have pardoned according to thy word." On what grounds was this pardon granted? Not on the ground of sacrifice; but according to the greatness of thy mercy through the means of Moses' prayer. On what grounds were the captivity in Babylon pardoned, when for seventy years they offered no sacrifices, seein gtheir temple, altar, and city were in ruins? Or will you say, there were none pardoned?

On what grounds were they pardoned, for whom Solmon prayed at the dedication of the temple, 2 Chro. 6? On what grounds were those pardoned, who ate of the passover in the days of Hezekiah, not cleansed nor sanctified by sacrifice. "But Hezekiah prayed for them, saying, the good Lord pardon every one, that prepareth his heart to seek God, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people." 2. Chro. xxx. 19, 20. I ask again, on what grounds were the Ninevites pardoned? I might multiply cases, but one more shall suffice. On what ground was David pardoned for murder, and adultery? Not on the ground of sacrifice; for we have agreed that for a Jew who had forfeited his life by committing a sin worthy of death, that the sacrificial law had no blessings in store—and David himself, when confessing these very sins, says, "Thou desirest not sacrifice, else would I give it"—certainly implying that he had not given it. Yet my brother asserts, he was pardoned, "and certainly not without sacrifice, for without shedding of blood is no remission." The pardon David received was not legal nor carnal, but spiritual. This we agree was never obtained by legal sacrifices; but David obtained it of the Lord for his name's sake, or for his mercy's sake as he frequently declares. To these queries you appear to have given but little attention.

You assert again in this 6. proposition that no ceremonial defilement, however trifiling, could, without sacrifice, be forgiven." This is truly the most unguarded expression I ever saw from the pen of my brother Campbell. A man under the law became unclean by touching an unclean person or thing, or even a dead body. Now I ask, was it a sinful act to bury the dead, or to touch even accidently an unclean person or thing so sinful that he must repent and offer a sacrifice for forgiveness? In such cases neither repen-

tance nor sacrifice was even required. The law in such cases is, that the person bathe in water and wash his clothes, and be unclean until the evening.

Prop. 7. And last. "That the legal institution was typical. Its covenant, altar, priests victims, all were but shadows of good things to come, through a greater and more perfect tabernacle; therefore, faith repentance, baptism, prayer and all acts of obedience without the blood of the new institution cannot obtain the remission of the least sin in the universe of God."

This proposition is to me more curious than logical. Had my brother proved that the covenant, altar, priests, victims, were types and shadows of faith, repentance, baptism, prayer, and all acts of obedience under the new institution, your conclusion might have appeared logical. But if this cannot be proved, and it is thought to be impossible, then your conclusion contains more than the premises: In fact there appears to be no connection between them. I had thought that we agreed on this point, that the blood of the New institution was the object of faith, and the ground of repentance, reconciliation and obedience; and consequently of pardon. To talk of faith repentance reconciliation, obedience and pardon without the blood and resurrection of Christ, is to talk of effects without a cause. With you I certainly believe, that without the blood of the new institution, the remission of the least sin could not be obtained; for the reason already given, because none without that blood could be led to believe in him, none to repent, or be reconciled to God, and therefore none would be pardoned.

My brother does not seem to bear patiently the idea that I should call his opinion a new doctrine p. 44. Had you examined the sentence a little more closely you would have found that I did not call it a new doctrine. My words are these; this, to me, is a new

doctrine." There may be a thousand doctrines new to me, yet old and familiar to others, and they may be true. I doubt not, there may be some doctrines taught in the world, and even in the Bible, new to yourself. The imputation of new doctrines in this cavilling age, is sufficient to sink the reputation of any man. But what harm is it, to discover a new doctrine or truth in the word of God, and make it known to our fellow creatures? If there is any thing offensive in my words, you have sufficiently retaliated in your reply. For you say, "Yours is indeed a new doctrine." This is positive enough. Let us leave to our readers to determine which doctrine is new or old. My doctrine is, that the law admitted no person worthy of death, or who had forfeited his life by breaking the law, to offer a victim for sin, and so obtain pardon by law. Your doctrine is, that the law admitted sacrifice for all sins of every description but one, the sin of apostacy.

My doctrine is, that sacrifice was only admitted for sins of ignorance and ceremonial defilement. By sins of ignorance as by me explained, I included errors, or such sins as by law are not pronounced worthy of death. Your doctrine is, as I understand you, that if sacrifice was only admitted for such sins, it could not be typical of the sacrifice of Christ. This is what appeared to me a new doctrine. I leave this matter *sub judice*.

On page. 44 You say, "I can sympathize with you in your morbid excitement about certain terms such as *expiation*, *pacified*, *propitiation*, &c. and can bear with all good feeling your admonition about living up to my maxim about the pure speech and language of Ashdod." You cannot, my brother, sympathize with me; for I do not suffer under such a morbid excitement about certain terms, as *expiation*, *pacified*, *propitiate*, &c.; your, &c. implying others not named, as objected to, I object to no Bible

terms; I never objected to the terms *pacified* or *propitiation*, for these are Bible terms; but to the word *expiate* I have objected, because it is not once named in the Bible.

On page 45. You say, "But is *expiate* an unscriptural term? Open your Cruden's Concordance, and see the opinion of that greatest of verbal interpreters. But does Cruden, or Butterworth, or any other who have made a concordance of the scriptures, write the word expiate in their catalogue of words, and refer to the texts where it may be found in the Bible? But Cruden uses the word *expiate*. Yes, and so does he use many of those words you have renounced as the language of Ashdod. Receive the language of these greatest of verbal interpreters, and you must expunge your Chapter on the language of Ashdod.

On page 44. You ask me, "And is *atone for* an unscriptural phrase? You immediately ask, What is the difference between *atone for* and *to make an atonement for?* please explain to me, for I do not appreciate any!" And how does my brother know that I have made any difference between the two phrases? By the help of critics you have come to the conclusion that *expiate, atone, propitiate* are scriptural terms, if not found in our English Bibles, yet they are according to the Septuagint, and new Testament Greek, So I conclude, and will thank brother Stone to show me any error in this conclusion." This I view as an entire aberration from the point in hand. But I am glad my brother has made a concession in his remarks on *expiation*, from which, it is hoped, he will never recede.

"*Hilaskomai*, you say, a word found in the Greek of both Testaments, often in the old, is, by all good Lexicographers, rendered *atone, expiate, propitiate*. So Park, Green; Rob; Schre; &c. &c." This word my brother has found but twice in the New Testament, and in the Old I have found it very seldom, but once

as I remember. But its cognate *exhilaskomai* is of very frequent occurrence in the Old Testament, being generally the Septuagint translation of *kaphar*, which in our version, is rendered to make an atonement, or to cleanse. I have said, in the New Testament *hilaskomai* is found but twice, and once translated to make reconciliation for iniquity. Heb. ii. 17. According then to your criticism, it should be rendered, to expiate or purge away sin, and in Luke xviii. 13. "God be merciful to me a sinner"—according to your criticism, it should read properly, O! God, make an atonement or purification for me a sinner—that is, purge me from sin—So its cognate *hilasmos*, 1. John ii. 2, and iv. 10. translated, propitiation, means that Christ is he, that cleanses from all sins: The text in Ezek. xvi. 63 you by examination will find a mistranslation. "When I am pacified to thee, saith the Lord." You will find the word *kaphar* there in kal, or active voice, and in the perfect tense. It would then read, "When I have made an atonement or purification for thee, God is not then the person purified, pacified, or expiated, but defiled Israel. Will any Hebrew scholar deny this?

On page 47, You ask, and does my brother Stone teach that the blood of bulls and goats had virtue to expiate sins of ignorance—errors, but no virtue to expiate other sins? From this I do not wholly dissent. I do not believe that all the blood of all the animals on earth were it all poured out at the foot of one altar, could take away one *onoeema*—one sin of ignorance—one of the errors of the people." In this we are agreed; for I have before stated, that it was God himself that took away or pardoned sin, and that the blood of the offerings was the means appointed through which he did it. Our Pedobaptist friends have frequently used your argument against baptism for remission. We do not believe say they, that all the water in the world can wash away one sin—the

least sin. We have simply answered them, that the water, or immersion in it was only the means by which God remitted sin; yet we hesitate not to say in the language of Peter, that "Baptism now saves us." So the Physicalists say to us when urging the gospel as the power of God to salvation to every one that believeth, O say they, we do not believe that all the Bibles in the world will save from one sin, the least sin. We reply that God alone is the Savior; but that he saves through the means of his word believed and obeyed. Now can these people seriously think we are such fools as to believe that the gospel or baptism can save any from sin—from the least sin, independant of God? And does my brother think that I am so ignorant as to believe, that the blood of beasts could take away even sins of ignorance or errors? Especially when I have so plainly taught the contrary in this very discussion? I have gone farther than you on this subject; I have said in my last letter, that all the blood of the universe, the blood of Christ not excepted, could not take away our sin—the least sin. His blood was only the means through which God did the work. Yet of the sacrifices of the law, we say with Paul that they sanctified to the purifying of the flesh and with John we say, the blood of Christ cleanseth from all sin.

On page 47. You say, "I do moreover regard the contrast between sins and errors to be purely speculative, and imaginative. If I am called upon, I will prove it by a list of quotations, in which those errors are called sins." If to make a difference between presumptuous sins and errors, as I have done, be speculative, and imaginative, then have I been misled by Moses himself; for he makes a marked distinction between them in Num. xv. 22–32. Do, my dear brother read this paragraph again with attention, and you will see cause to retract your words. Our blessed Lord once said, "Ye do err, not kowing

the scriptures;" but had they known them, their sin must have been presumptuous, and wilful. Do we not commonly make a difference in our frequent communications with one another? You yourself say, "On reconsideration you will perceive the error," i. e. of calling yours a new doctrine. You did not charge me with committing a sin, but of error through ignorance of your meaning. Mark the difference in Ps: xix. 12, 13.

On page 47. You say, "Might I ask you, my dear Sir, to read and consider again Heb. ix 15. Mark these words, The Mediator Jesus by means of his own death for the redemption of trangressions, not transgressors—not sinners, but sins committed by the called under the first or former Testament." You add, that I was unfortunate in a former allusion to this chapter;" but you have said nothing more. I have your judgment of the matter, but you have given us no argument, upon which that judgment is formed. Let us read the whole text, "And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions of the first Testament, they that are called might receive the promise of eternal inheritance."

Two things are here stated to be accomplished by the death of the Mediator. 1st. The redemption of the transgressions under the first Testament. 2d. That the called might receive the promise of eternal inheritance. The first referred to the Jews only, for they only were under the first Testament. Now, how were the transgresors of that first covenant redeemed? You wish me to mark, that the Mediator by the means of his death, did not redeem transgressors—nor sinners, but the transgressions, and sin.—Surely my brother does not believe that the death of Christ redeemed transgressions and sins and not the transgressor, nor sinner, To redeem transgressions, and sins strictly speaking is as impossible as to expi-

ate or cleanse sin. To cleanse an object, is, to purify it from defilement, but sin is all defilement in itself, and therefore admits of no cleansing. Yet we say to expiate sin; by which is meant, to cleanse the defiled person or thing from sin. So doubtless Paul meant, that the Jews were redeemed from the transgressions of the first Testament.

But how did the death of Christ redeem the Jews from the transgressions under the first Testament? His death disannulled that Testament, it put away the first and established the second. By means of his death the priesthood was changed, so of consequence the law—the first husband [the law] then died then the Jews became dead to the law, that being dead wherein they were held, being nailed to his cross—he was the end of the law in his death, and by it the first covenant waxed old, and vanished away. Christ hath redeemed us (Jews) from the curse of the law, being made a curse for us by hanging on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ, and that we (Jews and Gentiles) might receive the promise of the Spirit through faith. Gall: iii. 13. By means of death, then, he put an end to the first Testament, or redeemed and delivered from the law, that being dead wherein we held. In redeeming from the law, of course he redeemed from the transgressions of the law, for where there is no law there is no transgression, "Mark this my dear sir." Moreover by redeeming from the law, of course they were redeemed from the curse of it

The second thing accomplished by the means of his death, is that the called might receive the promise of eternal inheritance." To the Gallatians the Apostle speaks in similar language: By means of the death of Christ, the blessing of Abraham came on the Gentiles, and the promise of the Spirit. This is equivalent to receiving an eternal inheritance. I

know my brother wishes from this text to establish his opinion, that all the saints, who died before the death of Christ, were pardoned by his blood to be shed in future. To disprove this opinion, I have said enough in a former letter,

There are a few more items in your III letter, which I design to notice; but for want of room must defer at present. They shall receive due attention from your old brother, and fellow laborer.

B. W. STONE.

P. S. I am pleased to find we so cordially agree in the designs of the blood of Christ—had I only added another item, that it was designed to cleanse and purify from sin, you would have admitted that was entirely correct in all. Now my dear brother, did you seriously think that I intentionally omitted this, when I had made it the burden of my preceding numbers and letters? How often have I stated the effect of his blod in cleansing, purifying and sanctifying from sin! Doubtless, whatever was effected by his blood, was designed. Of this hereafter.

B. W. S.

UNIVERSALISTS.—The Cross and Journal says, "that 66 Universalist societies have suspended the regular maintainance of preaching, or have become defunct, in the New England states since 1830, and 25 ministers have left the Universal ministry within the last six years."

The Rev. Joseph C. Stiles, a clergyman of the Presbyterian church in Kentucky, has been suspended from his ministry, by the west Lexington Presbytery:

The following are the charges which were proved against him--

1st. Misrepresenting the General Assembly of the Presbyterian church, and holding it up in his sermons, as arbitrary and tyranical.

2. Misrepresenting the synod at Hopkinsville.

3. Pursuing a course calculated to produce schism.

4. Declairing his determination to remain in his ecclesastical connexion, (contrary to a previous promise) that he might enlighten the minds of his brethren.

5. Aiding in callinga convention of ministers not of the orthodox party.

6. Aiding the session of Versailles church in persecuting the minority of said church.

7. Aiding the Rev. A. M. Campbell, in an attempt to draw off Greer's Creek Church from the orthodox party.

Four days were spent in the examination of witnesses in proof of the above charges. Mr Stiles was found guilty, and executed without benefit of clergy.

This is the same Mr. Stiles, who, awhile ago, made such a terrible SPLUTTER in Kentucky against Campbellism; for which he was extolled by the whole Presbyterian church as a second Goliah of Gath.

EXTRACT FROM THE "CHRISTIAN."

The writer of this article after adverting to the various Baptist denominations, thus speaks of the "Christian connexion."

While these things were going on at the north and south, a great religious excitement in Kentucky warmed the hearts of some of the Presbyterian ministers to such a degree, that they formed a new Synod, called the "Springfield Presbytery" but like Mr. O'Kelly and others, they were soon aware that all such associations and designations were unscriptural, and they therefore resolved to renounce every thing connected with their former distinguishing peculiarities as Presbyterians. Their renunciation is a curious specimen of antiquity, too good to be lost. We, therefore, publish it entire as it has come to us in "Benedict's history of the Baptist,"

"THE PRESBYTERY OF SPRINGFIELD, sitting at Cane Rridge, in the county of Bourbon, Kentucky, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind, but knowing that it is appointed for all delegated bodies once to die, and considering that the life of every such body is very uncertain, do make, and ordain this our last Will and Testament, in manner and form following, viz:

IMPRIMIS. We *will*, that this body die, be dissolved, and sink into union with the body of Christ at large, for there is but one body, and one spirit, even as we are called in one hope of our calling.

"ITEM. We *will*, that eur name of distinction, with its *reverend* title, be forgotten: that there be but one Lord over God's heritage, and his name one.

"ITEM. We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease, that the people may have free course to the Bible, and adopt the law of the spirit of life in Christ Jesus.

"ITEM. We will, that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple gospel, &c.

"ITEM. We will, that the church of Christ assume her native right of internal government, &c.

"ITEM. We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free-will-offering, &c.

"ITEM. We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, that having many to be cast into hell.

"ITEM. We will, that preachers and people cultivate a spirit of mutual forbearance: pray more, and dispute less, &c.

"ITEM. Finally, we will, that all our sister bodies read their Bibles carefully, that they may see their fate determined, and prepare for death before it is too late.

"*Springfield Presbytery*, } (L. S.)
June 28th, 1804.

"ROBERT MARSHALL, B. W. STONI,
JOHN DUNLAVY; JOHN THOMPSON, } *Witnesses.*"
RICHARD M'NEMAR, DAVID PURVIANCE,

This is extracted from "The Christian," a valuable Monthly periodical published in St. John's, New Brunswick, by W. W. EATON.

Smithville, Lawrence County, Jan. 1st, 1840.

DEAR BROTHER STONE-

You perhaps will recollect that something near three years since I wrote you from Smithville, Ark. rather soliciting your counsel, whether to join the Baptists or not. You admonished me to cleave to the truth. I have done so, [or what I considered truth.] The result of my labors is six congregations with some 250 members, organized on the same principles, as advocated by our brethren. I have traveled and labored till my means are exhausted, and the wants of my family call me to follow some employment for their support. O! Could you hear the abuse heaped upon me, for what I teach, and for receiving and immersing their unimmersed sectarian members, I am confident from what you have experienced you would sympathize with me.

Then, for my relief, for the sake of truth, for the sake of my persecuted brethren, for the sake of Christ, try and prevail on some able brother to come here, and travel amongst us. I have no body to solicit assistance for me; but if one will come, I will see him have plenty. The clergy say I am wrong; and I am bantering them constantly to meet me; but they will not do it. Send some one better prepared and we will push the war into the sectarians' strong holds. We shall have protracted meetings from 1st. of Sept. next, till the fall season expires.

Some of them are already appointed. Please write to me on the receipt of this. Accept my best love and prayers to God for your happiness in the decline of life, and suffer me to subscribe myself yours in hope of eternal life.

C. G. TITSWORTH.

My dear preaching brethren in Missouri, Can you hear such pressing calls from a lonely brother for help, and feel not the Spirit of affording it? Brethren Allen, Creath, Young, Lancaster, Gaines and Palmer—which of you will go? Only let one of

you answer, I will go; The churches in Missouri will meet together, and help you on your journey. Bro's Allen, Wills and Palmer, the elder brethren, will call the churches together, and provide immediately for the evangelist, who may volunteer his services. Your reward in heaven shall be certainly given in due time. If Missouri cannot or will not send, I plead with my beloved Kentucky and Indiana. Come brethren to the help of the Lord; Let your evangelists come, expecting nothing. Our infant sister Arkansas may not be able to spare of her substance for their support. But my dear brethren in Arkansas help your servant Titsworth to continue in the field. A harvest of precious souls may be reaped. *Amen.*

Your old brother, B. W. STONE.

From the Palladium.

Freehold, N. Y. Nov. 9. 1840.

Bro. Marsh—The Lord has done great things for us in this place. Sixty one were received in fellowship with the church at Freehold and baptized one week ago last Thursday. I baptized them all in 35 minutes. Last Friday I baptized 29 more; and expect more will go forward in the same ordinance: The Christian cause never was more prosperous in this country than at the present; nor did sectarianism ever look more sorrowful. About 50 or 60 have been hopefully converted at South Westerlo—28 were received into fellowship last Saturday. A good work is going on at Hall's Hollow. Elder Call is now engaged in a meeting of days at New Baltimore. Pray for us that we may be humble and thankful in this our day of prosperity. More soon.

JOHN SPOOR.

From the Heretic Detector.

In the following tabular view may be seen, at one glance, the monthly increase amongst us, as reported by the public teachers and others. Since our last, upwards of 1600 additions have been reported to us, to say nothing of those reported to other Periodicals. We thank God and take courage. A. C.

News from the Churches.

A Table showing the accession since our last, with the names of the reporters, the time, the place, and number of persons added. ☞The Reporters are not always the public laborers.

Reporters.	Location of Churches.	Dates.	No.
J T Johnson.	Providence, Paris Ky.	Nov, 17	20
D P Henderson.	Lynnville, Jacksonville, Ill.	do 11	43
J M Mathes,	Bloomington Ia.	do 5	13
M Combs.	At various points in Ia.	do 5	75
John Smith,	Ky and Ten.	do 7	89
W Vance	Coshockton O.	do 3	8
J B New.	At various points in Ia.	do 11	117
J Philips	Gursnsey, Monroe O.	Oct. 20	100
J M Harris	At various points in Ia.	Sep.	23
E H Smith	Crow's Creek Ky. &c.	Oct. 8	23
John Mulkey	Ky.	do 15	90
T Pitt	Various points Mo:	do 10	48
J Reed	Reynoldsburg, Kenton O.	do 12	6
G W M'Reynolds	Martin Co. Ia,	Sept. 27	15
C Kendrick	Ala. and Ten.	Aug. 20	181
T M Allen	Various points in Mo.	do 20	74
J Lovelady	Platt co. Mo.	do 20	11
J Dowling	Marion co. O.	Sept. 15	50
B D Conaway	South Run O.	do 22	4
J Calahan	Various points in Ky.	do 22	49
W S Patterson	Various points in Ohio	Aug. 22	99
J A Gano	Various points in Ky	do 18	71
J Baugh	Various points in Ill.	Oct. 29	47
D Dillion	Lewis co Ky.	Nov. 29	70
J B Lucas	400		
		Total	1720

Brother Js. L. Peak writes as follows:

Palmyra, Dec. 18, 1840.

BROTHER STONE,

The churches at Monticello, Palmyra, Houston, and Shelbyville, have united and sent Bro. Creath out as an evangelist, and I believe he will be the means of doing much good for the good cause in which he is engaged—May the Lord grant him health and strength, that he may be able to declare the word of the Lord with much boldness. We are all in fellowship here and may the good Lord grant that his good Spirit may always be with us.

(From the Oberlin Evangelist.)

CHRISTIAN UNION No. 26.

THE BLESSINGS OF CHRISTIAN UNION.—CONCLUSION.

Resuming the subject I suggest;

7. *That union and love in the Church would exhibit a purer Christianity, which would honor God and the gospel of his love.* Ah, how grievously has Christianity been misrepresented and her divine authors dishonored by the antipathies and collisions of the church. This religion promised a reign of love—it has given a reign of discord: It enjoined on its friends to love their enemies. And with great ado have they refrained from absolutely hating the professed friends of their own common Lord. They were expected to pray for all men, but alas they have often been unwilling to pray with their own acknowledged brethren—heirs of the same gospel grace—fellow-travelers to the same Heaven: And have they not defaced the fair beauty of the gospel—distorted its features—eclipsed its glory—defiled its temple—belied its spirit, and even given a caricature of its image for the world to gaze at with astonishment and disgust! O Lord, how, long, how long! When shall the reign of primitive love return?

Then will the gospel spread again on wings of light, and in floods of radiant glory. And this suggests,

8. *That union, founded in love, would mightily facilitate the conversion of the world to God.* We have already said that such a union would greatly augment the disposable energies of the Church. She would then have strength to spare for aggressive action. She might call in all her forces from her civil wars and concentrate them upon the great common foe abroad. And, what is more, she would then have a heart to do it. The out-gushing of her heart of love would burst the nut-shell of selfishness, and unclench the fist of avarice, and her gold would flow like water

into the treasury of the Lord. So would her sympathies and prayers flow out like the love of Jesus for the dying. And her sons and daughters would come with free hearts and hands, offering themselves for the work, each saying "here am I, send me." They would go in the strength and the courage of union.

10. Finally, the union of the Church is called for by the terrific evils of past and present dissentions, and by the prophetic beams of glory in the general reign of peace on earth. "Christians you are not insensible to sights of sorrow and suffering: you could not look on a lacerated bleeding human being without shuddering in sympathy. See that marred, but majestic spectacle of suffering! It is the mangled form of divine Christianity—her garments rent—her sacred person wounded and life streaming out at every wound; and as she turns on us a mournful and imploring aspect, a voice from each of those wounds entreats us to unite. Shall we stanch them? Or shall our answer to her entreaty be the infliction of yet more wounds?" The world is perishing. The groans of the dead and the dying come up on every breeze. One loud and long and piercing wail for help falls on our ear—would it might touch our heart—yet help is delayed. For she who should publish peace on earth is at war on her own vitals. She who should heal others is sick unto languishing and death herself. There is balm in Gilead; but the physicians are pale and feeble, and with trembling hand they fail to administer even to their own maladies.

And must the world in its successive generations forever go down to death, and the Church forever languish with mutilated body, and heart of love, all chilled and torn in sunder? O! Brighter days are coming. Zion shall yet arise and shine in her own native beauty and loveliness. Then "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isai. 11: 13. A voice shall go forth from every broken

section of the great christian family—"come, and let us go speedily to pray before the Lord," and the universal response will be, "I will go also." Love will reign. All hearts will be one. God will come down and dwell among men to give them one heart and one way, and to make his name glorious.

And in heaven will be heard great voices pealing with loud anthems and saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign forever and ever." Rev. 11. 16. H. C.

UNION.

Christian Union.—We understand that a negociation is pending between the Baptists and Disciples* of Louisville, on a proposition to unite the two churches If any thing is done in the way of union, we trust it will be done in strict accordance with New Testament principles. A union to be *permanent*, must be *scriptural*. We want no half-way union, such as now exists between the Baptist, Presbyterians, and Methodists. What *we* mean by union, is a consolidation of the two churches on the foundation of the Apostles and Prophets; making thereby, one body--- having the one Lord for its head, one Spirit to animate it, one faith, one baptism, one hope, and one calling. Any thing short of this, is no union at all.

Journal of Christianity.

*Christians.

Mount Vernon, Ia. Nov. 26th 1840.

Dear Brother Stone.

I have been Evangelizing nearly all the time since last March, and have had the happiness to witness 73 accessions to the good cause, I have just commenced for a years constant labor in this glorious

work. May the Lord crown my feeble endeavors with abundant success.

Brother Stone, if your business should ever lead you this way, do try to give us a call. We need assistance of the proclaiming brethren. Yours in the gospel bonds. ELIJAH GOODWIN.

(For the Messenger.)

Pittsfield, Ill. Dec. 19, 1840.

Brother Stone:

I wish through your paper to let the brethren know where I am, and the prospects concerning the work of the Lord. I shall confine my labors to Pike Co. Ill. this winter. The brethren appear much stired up in many places, and I find my labors not in vain among them and the world. Although I cannot see my hearers yet I have the happiness to know that many sinners are attentive to the word spoken, and are enquring into these things. I do thank the Lord that I can again raise my voice to warn sinners and comfort the saints. My days, brother Stone, are fast coming to a close, and I am determined through the blessing of God to spend what little remains of life, in causing poor sinners to cease to do evil and learn to do well. My sun of life will soon set; but am striving to be ready to meet the sun of righteousness in the morning of the great day. May the Lord keep you and me unto the day of his coming.

I have been traveling during most of the past season, in different parts of Ohio, Indiana, and Illinois, where I have been rejoiced to find many of the excellent of the earth striving for the crown of life, to all of whom I would say--Brethren, partakers of the heavenly calling, let me beseech you by the mercies of God, that you present your bodies a living sacrifice to him, holy and acceptable--which is your

reasonable service. Be not weary in well doing, but seek for glory, honor, immortality and eternal life. We have had joys together here, brethren, let us hold fast our confidence and hope, that none of us lose our crown, for, in due season, we shall reap if we faint not. Your brother in the kingdom and patience of Jesus. GEORGE ALKIRE.

RELIGIOUS NEWS.

Elder Wm. B, Hand of Pendleton Ohio, writes, "We have some Bible folks here, and others ready to lay down their paper fences, and be satisfied with salvation for walls and bulwarks. There is a congregation of Christians here numbering 40.

Bro. W. P. Payne of Ky, informs us of an addition of 23 at North Middleton recently by the labors of brethren J. T. Johnson, Rains and Adams. Bro. Payne's communication must be deferred to a subsequent number.

Bro. T. M. Allen of Mo. writes Dec. 29. This day we closed a glorious meeting at Bear creek which was commenced on the 25th. The congregations were large and attentive, and 10 volunteers were obtained in the good cause, most of whom were in the morning of life, and of the amiable and excellent of the land. In Columbia and Rocheport the appearances are cheering, several of late have been added to the church in those places.

Bro. T. N. Gaines of Mo. January 2. 1841 writes, "The Good cause is still progressing in this county (Ray.) Bro. Jacob Warrener, and myself have held several meetings during the last fifteen or twenty days in and near Camden, and have had during the time 11 confessions, and 2 additions from the Baptists. We have not room to print bro. Gaines' communication in this Number. He must wait patiently, as well as many others.

Bro. J. T. Johnson of Ky, writes Dec. 11. After giving an account of several meetings, noticed in our last, he says; "Bro. Stone, I cannot think that the partiesfully believe what they preach in regard to the oper-ations of the Spirit in conversion; because all their efforts prove the reverse. They put forth all their efforts, and then turn round and sneer at us, because we teach, that the conversion of sinners depends upon the efforts of Christians. The reconciliation was devolved on the Apostles,and by them, upon us ;and the Lord will hold us responsible for a faithful discharge of duty.

Bro. J. Taylor of Mt, Sterling Ill; writes that 10 were recently added there.

OBITUARY.

The Journal of Christianity, has announced the death of our dearly beloved brother Jesse Mavity of Columbus Indiana. He departed this life the 5th day of November last. He had been a preacher of the gospel about twelve years--long enough to secure the unfeigned love and high esteem of all the dear brethren with whom he was acquainted. He was a good man, a useful man, a man deeply instructed in the word of God in a word, he was a Chrisrian. I knew him from almost his childhood, and loved him, He is called from his labors in the prime of life, being in his34th. year; but his works follow him.

A short time before died the amiable and pious youth, William Henderson of Greene county Illinois, in the full and triumphant hope of immortality. He was the son of elder John Henderson.

We have thankfully received several very interesting communications; but must defer their publication to future Numbers. My correspondents must wait patiently. They shall not be neglected. I wish once more to say to my agents, that Post masters will frank all letters covering money for me: EDITOR

THE

CHRISTIAN MESSENGER.

FEBRUARY, 1841.

LETTER III.

REVIEW OF BRO. BAMPBELL'S III LETTER.

(CONTINUED.)

Dear brother Campbell:

Hitherto our discussion has proceeded in the mild spirit of the gospel; nor do I fear that we shall depart from it, if truth be our object. If nothing more be effected by this discussion, I hope we shall convince the world of what has been deemed impracticable, if not impossible, that Christians can love one another, and dwell together in unity, and yet differ in sentiment. I hope also that we shall give an example of that moderation, and forbearance, which the scriptures teach, yet so uncommon among its professors in the present cavilling age. One thing is certain, that the Bible student will be more diligently engaged to understand the important things concerning which we write. But to the subject.

Page 46, I had said, "Those sins purged with blood came under one general name—*errors*." You immediately ask, "And what were the sins purged without [blood]?" I have plainly shown what sins were purged by blood under the law; and I have as plainly shown what sins were not purged with blood by the law--But what sins, say you, were purged

without blood." I again answer, Not one sin of any class was purged without blood according to law. But that I may be understood; those sins, unpardonable by law, and not allowed to be purged by blood according to the law, yet to the penitent sinner were purged and forgiven by God, according to the law of faith without the deeds of the law of Moses. Can my brother deny this? Lev. xxvi. 40, 46.

Page 47, I had said, "that the blood of bulls and of goats could not take away sins; but it did take away errors, sins of ignorance, and pardonable offences. You reply, "And does my brother Stone teach that the blood of bulls and goats had virtue to expiate sins of ignorance, errors, but no virtue to expiate other sins? Yes, brother Campbell, I thus teach, being instructed out of the law and the Prophets, and by Paul the Apostle. But you may remember that I acknowledge this blood to be the means, through which God expiates or purges from all such sins.

You again recur to Heb. ix. 27, to establish your assertion, that without shedding of blood there never was remission. It becomes necessary now that we fully investigate this text, "And almost all things by the law are purged with blood, and without shedding of blood is no remission:" "Here, [you say,] are two propositions—a general one, and a universal one. The one respects things—the other respects persons. The general one is, that Almost all *things* are purged with blood—the universal one is, that without shedding of blood, there is no *one pardoned, or there is no remission.*" Now, neither you nor I are fond of scrap text preaching nor writing; without the connection with the text, it may be tortured, as is frequently done, to speak what the Spirit never designed. That Paul referred to legal blood alone to the purifying and remission of sins, is plain from the whole connection. The law of Moses was the subject of his discourse. "This is still more evident by adverting

to the law itself. Lev. iv. 20, 26, 31, 35, &c. "The priest shall by blood make an atonement [*kaphar*) for him, (or cleanse or purge him,) and it shall be forgiven." The Septuagint constantly translate the Hebrew *kaphar* by *exhilaskomai*, which you acknowledge has the same meaning. If what I have written in my 2nd, No. be not sufficient to prove that *kaphar* signifies to purge from sin, I will add a few more texts Ps. li. 7—liii. 3—Isai i. 25—vi. 7 xxii 14—xxiv, 9. Ezek. xxvi, 1—1 Sam. iii 14. Prov. xvi 6, *cum multis aliis.*

In your general proposition you exclude persons from being purged with blood by law, and emphasize THINGS as only purged by blood. Now, my dear sir, this appears to me directly in contradiction to the scripture facts stated above. Is it not also contrary to your oft repeated idea, that men, guilty of all classes of sins, one sin excepted, were purged with the blood of sacrifice? Does not my brother know that the word *panta*, *all things*, includes persons as well as things? Read John i. 3. Acts xiv 15-1 Cor. i. 28. Eph. iii. 17, Col i. 16, 17. Heb. i. 2, 3, &c. I understand Paul in this text to mean simply, that almost all things, persons as well as the altar, tabernacle, &c: by the law, were purged with blood, and indeed, by the law, without shedding of blood, there was no cleansing, or purging, and consequently no remission or taking away of sin.

On page 48, I asked, "Could not the penitent offender find mercy and forgiveness by the law of faith, as did Abraham the father of us all?" You reply, "And was Abraham saved by faith without blood, without sacrifice—by faith and works without a sin-offering. Surely my brother forgot himself here." If I have, I will thank my brother to bring to my remembrance, where it is written that Abraham was saved by blood—by sacrifice. I can find where he believed God, and it was ceunted to him

for righteouness, or justification. But you say, Abraham always worshipped through blood; hence Jesus said, "Abraham saw my day, and was glad." Does this prove that he always worshipped through blood? Does this prove that he saw that Messiah, who he believed would come in the latter days, should die? Was he by faith in this blood reconciled to God and saved? I would farther ask, Were not the Apostles sanctified, or clean through the word or truth before the death of Christ? Did they become clean by faith in the blood of Christ, when they did not believe he would die? But you believe that the patriarchal law of sacrifice was the same as that of Moses. If so we agree that it extended only to temporal life and temporal blessings, and not to spiritual justification and salvation. I requested my brother in a former letter to re-examine the xi. chapter of Hebrews, and see if the faith of one of the elders had the blood of Christ as its object.

I would remind my brother of an expression, frequently used by him, which he will in a moment acknowledge to be very improper. It is this, "But the sins were first *atoned for* by the slain goat, page 48. Sins *atoned for*, will very well agree with the old system, which insists upon a full satisfaction being made for sin by a substitute suffering the full penalty due the sinner; but it will not agree with what we both admit to be the meaning of *kaphar*, or *exhilaskomai*, to cleanse, purge, cover, &c. It would be very awkward to say, *sins cleansed for*, *purged for*, *covered for*. The word *for* is no part of the words *kaphar* or *exhi laskomai*, but it is a preposition, 'ol' in Hebrew, and 'peri' in Greek, which are generally translated *for* or *on aecount of;* thus to make an atonement for sin, means to cleanse the person or thing defiled on account of sin. This criticism, though it be considered of small moment, is of great importance in this discussion, as you will acknowledge.

You quoted Lev. xvi. to prove that all the sins and iniquities of Israel were cleansed by blood and borne away by the scape goat, on the annual day of atonement; and you again introduce it on page 48. You excepted one class of sins from being cleansed by blood on that day, The man who 'despised Moses' law; he must die without mercy—without the benefit of sacrifice, under two or three witnesses; Heb. x. 28. Now I have proved that the sin of despising Moses' included many classes of sins, and was not confined tothat one class, which renounced his dispensation. Why you have singled out this one class as the only one excluded from the benefit of saerifice, I cannot see any good reason. Paul said without exception "He that despised Moses' law died without mercy under two or three witnesses." Let us once more, in order to set this subject at rest, inquire more fully, who are those that died without mercy, or sacrifice. Lev. xxvi 15—43. But if ye *despise* my statutes, and abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you. Then follow the curses to verse 43, and the reason again given why these curses came upon them, Because they *despised* my judgments, and because their soul *abhorred* my statutes." To commit murder and adultery, was to despise the word of the Lord, or the law of Moses. 1 Sam. xii. 9. To give all the proofs of this subject would only be a repetition of what I have already written. To this I refer you. From these premises I conclude that the despisers of Moses' law, all wilful presumptuous sinners, as the idolator, murderer, &c. were excludeed from the benefit of sacrifice, on that day of atonement.

But you say, the character to which you allude, the despiser of Moses, i, e. the Apostate was not in the congregation on that day. How does my brother know this? Might I not with equal propriety say,

that none of the despisers of Moses, as the idolator, the blasphemer, &c. were there? I certainly believe with you that such characters were not there, unless clandestinely, because by law they had been previously put to death. Suppose a man under the law had been convicted of murder, or any other crime worthy of death, did the law allow any respite from the execution? If it did, does it say how long the judges may defer the execution? If no time be specified, might not mercy say, let it be deferred till the annual day of atonement, when his sin, and all others, shall be purged away by sacrifice and forgiven? Thus would the penalties of the law be evaded. Or, if those sins worthy of death could be purged by sacrifice, and such transgressros were allowed this privilege, would not every one make that sacrifice rather than suffer death? Thus again would the law be stript of its penalties, and license given to sin. I think, we should let this subject rest.

On page 49, You quote a query by me proposed to you, "Is propitiating and pacifying the divine Father, a scriptural idea?" My brother has evidently misquoted my words; they are "Is propitiating and pacifying the divine Father *by sacrifice*, a scriptural idea truly." page 49. You have left out the leading idea, *by sacrifice*, which I designedly emphasized. The scriptures no where say, that he was pacified or propitiated by sacrifice. But you think differently, and introduce again Ezek xvi, 63. "When I am pacified [*kaphar*] towards thee for all thou hast done." I ask again, Is it said in this text, that God was pacified by blood? I have before disposed of this text, I hope to your satisfaation, that it should read, When I have made an atonement or purification for thee, or when I have purged thee. To prove your position that God is pacified, you introduce those classes of texts, where it is said, "to turn away his anger—his anger endureth but for a moment—many

a time he turned away his anger." My dear sir, are these things said to be effected in him by blood? Again you say, in order to establish your proposition, that "Jesus is called our PEACE." I find these words in Eph. ii. 14, 15. But this has reference only to the peace which he established between Jew and Gentile, when by his death he removed the law, which had created the enmity between them. He is our peace in another respect, because by the same means, he reconciled both Jew and Gentile to God in one body. Surely this is a very different idea from that of removing the anger, and enmity from the mind of God, against sinners and producing peace there towards them; and all this by blood.

I will grant that God may be said to be pacified, to be pleased, &c. But I ask, With whom is he pacified and pleased? Is it with the impenitent sinner? Impossible; his holy nature must oppose sin. With whom then is he pacified and pleased? Surely, all will say with the penitent holy soul only; because God's holy nature is always pleased and pacified with holiness. I admit also that this pacification is effected between God and the penitent sinner by the means of Christ's blood. But this means has no direct effect on God to pacify him to the sinner; if it had, it must effect a mighty change in him—an hour before he was angry with the sinner, and not pacified to him; but as soon as the blood of Christ was shed, his anger was turned away—he was pacified, though the sinner remained unchanged. Can my brother believe this? "We are reconciled to God by the death of his son;" but not that God is reconciled to us by his death. "God was in [by] Christ reconciling the world unto himself"—not himself to the world.

On page 40, You say, "Jesus Christ is called a Mediator, our peace and propitiation, our mercy seat; and God sent him forth in this style to justify

him in showing mercy to sinners." I had always thought that Jesus Christ was God's mercy seat, and not ours. The text to which you refer reads thus, "Whom (Christ) God hath set forth to be a propitiation (mercy seat) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus." Rom. iii. 25, 26. It is agreed on all hands that *hilasterion* in the Greek text should be rendered propitiatory, or mercy seat. So have you rendered it in your version. Now the mercy seat under the law, was the covering of the ark containing the testimony, from which mercy seat God delivered or declared his oracles or words, and granted his favor to Israel through their high priest. The anti-type of which is Jesus Christ—he is the true mercy seat, from or by whom God speaks, and shews mercy to the world. One declaration he makes from this seat is, that he can be just, when he justifies him that believeth in Jesus. This idea is very different from the one you have given, "that God sent him forth to justify himself in showing mercy to sinners.

Of these verses in your former editions of the New Testament you have given McKinght's version, but in your last you have altered it according to what you deemed most proper. Thus you translate them, "Whom God hath set forth a propitiatory through faith in his blood, for a demonstration of his own justice in passing by the sins, which were before committed, through the forbearance of God, for a demonstration, also, of his justice in the present time, in order that he may be just when justifying him, who, is of the faith of Jesus." I think my brother took greater liberty in this translation, than the Greek text fairly admitted. You have rendered the word *dikaiosune*, justice. Tho' this word is found near one hundred times

in the New Testament, it is every where translated righteousness in our version—and, I believe, in your version it is in every other place rendered righteousness. You have added the word 'own' to justice, which is not in the text. You have also added the word *also*. in verse 26, which gives an entirely different idea from that commuicated without it, as is apparent to every reader. The righteousness of God, which he declared from his mercy seat, Jesus Christ, is his plan of justifying the sinner through faith. This is the proposition made by the Apostle in the first Chapter to the Romans, and continued through all the argumentative part of the epistle. But as my brother intimates, that in its proper place he will speak more fully on this text, I will patiently wait

Grace, mercy and peace be with you,

B. W. STONE.

(For the Messenger.)

ESSAY—NO. II.

We see with our own eyes the accomplishment of this wonderful prophecy of Daniel, at least in part. Jesus, who came down from heaven to clothe in flesh and blood, in the sacred womb of the blessed virgin, is the small stone that came from the mountain without human aid. The prevailing characteristics of his person, of his relatives, his appearance, his manner of teaching his disciples; in a word of every thing, that relates to him, were "Simplicity, poverty, humility," which were so extreme, that they concealed from the eyes of the proud Jews the divine lustre of his miracles, how shining soever it was, and from the sight of the devil himself, penetrating and attentive as he was, the evident proofs of his divinity: Not-

withstanding that apparent weakness, and even meanness, the Lord Jesus will certainly conquer the whole universe. It is under this idea that a Prophet represents him to us. He went conquering and to conquer. His work and mission were to set up a kingdom, which is never to be destroyed; a kingdom which should never be left to other people; but which should break in pieces, and consume all the kingdoms of the world, and it should stand forever. The power granted to the Lord Jesus Christ, the founder of this kingdom, is without bounds, measure or end. The kings of the earth, who glory so much in their might, have nothing which approaches in the slightest degree to that of Jesus Christ. They do not reign over the will of man, which alone is true dominion. Their subjects can think as they please, independently of them. But all power is given to Chrtst, both in heaven and on earth; and he exercises principally upon the hearts, and minds of men. Nothing is done without his order or permission; every thing is disposed by his wisdom and power; every thing co-operates, directly or indirectly to the accomplishment of his designs. Whilst all human affairs are in a state of perpetual fluctuation; whilst states and empires pass away with incredible rapidity, and the human race vainly employed with these outward appearances, are also drawn in by the same torrent, almost without perceiving it; there passes in secret [unobserved by the world in general] an order and disposition of things unknown and invisible, which, however is pregnant with the eternal destinies of men. The duration of ages has no other object, than the completion of the number of the elect, which every day augments, and tends towards perfection. When it shall have received its final accomplishment, by the death of the last of the human race. Then comes the end, when Jesus Christ shall have delivered up the kingdom to

God, even the Father; when he shall have put down all rule, and all authority and power. God grant we all may have a share in that blessed kingdom whose law is truth, whose king is love, and whose duration is eternity. Amen,

JACOB CREATH, Jr.

[*From the Journal of Christianity.*]

The Cross of Christ, or *his death* upon the tree, reconciled Jew and Gentile, because the enmity between them was crucified. Both were equally received by Christ. The pride of the Jew and the resentment of the Greek were slain by the facts that both had sinned, that Christ died for both, and received the circumcision and the uncircumcision on the same terms and conditions. Thus they were reconciled to God and to one another by the cross of Christ. And this same death upon the cross of this Divine Redeemer, does now, as it did at first, with freshness and a power that time can never wither nor impair, slay the pride of the human heart, its enmity aganist God, against man, and introduces to the heart a divine and heavenly peace and love, to which all earth-born sons of men are strangers, who have not been begotten by the Spirit and born from above.

A. CAMPBELL.

[From the Protestant Vindicator.]

A SKETCH OF POPERY IN MEXICO AT THE PRESENT DAY.

One of our subscribers, who lately returned from putting up furnaces for smelting silver and gold, in Guananato, in the Province of Mexico, relates to us the following facts, which he witnessed whilst there.

On All Saints' Day, the inhabtants,—men, women and children *are obliged* to congregate in the burying ground, for the purpose of doing penance for the touls of their relations and friends in Purgatory. On this occasion every individual is compelled to give the priest a sum of money more or less.— He stands in the interior of the burying ground, at a kind of door way, with a *large tub* beside him, for the purpose of receiving the money as it is handed to him, any thing of lesser dimensions than a tub being quite too small to hold the large sum obtained from these degraded victims of superstition on this *holy occasion.* The penance consists in their tying a handkerchief or cloth round their bare knees, leaving a sufficient space to help about a handful or so of rock salt; about the size of peas, on which they are obliged to go about; kneeling and praying to several images rudely carved in stone, and placed in nitches in the wall, a distance from each other. The pain is most excruciating, and indeed may be better conceived than discribed. Those persons in good circumstances, who do not wish to go through this torturing penance, can avoid so doing, by complying with the following indulgence:—Tables are placed at the corner of several streets, with an open book on each, and three human skulls, one in the centre, and one on each side. In these books they write their names; and pay down five dollars. This not only frees them from this degrading and tormenting penance, but is equally efficacious with the Deity,—as if they really did the penance themselves for the souls of their departed friends! Oh! Monstrous ignorance and idolatry! And yet we meet with persons every day, and sorry are we to say it, there are some clergymen who say,—"Oh it is better even to let Popery alone.'

At one end of the burying ground, is a large picture rudely painted, representing several persons emerging from Purgatory, and ascending up to the Virgin,

and our Lord!—The figures on this picture, are as large as life. It is inserted in the wall, to preserve from the weather.. in the chapel attached to the burying ground, is a large picture, repeseniing Luther *in the act of being driven into hell*!—The figures in this are also as large as life. To these pictures the dupes of priest-craft are obliged to pay reverence.

Another scene he witnessed, was on the occasion of the funeral of a respectable citizen, when' the host' was carried with great pomp, and lighted, &c. that a man [an American, lately a resident of New York,] for not complying with the rules, that of instantly falling on his knees, *out side of the door*, as the host passed, was stabbed dead on the spot;—he unfortunately having knelt down on the threshhold.

The workmen at these gold and silver mines are paid every Saturday. They meet in numbers to receive their money, and the priests who tyrannically claim a moiety out of their wages, are sure to be on the spot.—These priests wait not to be paid. They *help themselves*. They usually carry away a bag full, holding about a couple of hands full of silver pieces, and the use they make of it is to *gamble on the following Sabbath*; between masses, and get drunk! To those persons little acqainted with what Popery is in Catholic countries, these things will appear almost incredible, but such as have visited these lands of baptised paganism, and those who have studied the abominations of the Man of Sin, will not be surprised to hear of them.

Another scene of fraud practised on these priest-riden Mexicans, is,—that persons who are given over as incurable by the physicians, are immediately anointed by a priest. And if they should recover, which is sometimes the case, they are obliged to dress in female att re, and go about as *Pilgrims* begging from house to house. They are deemed holy, and like the priests, they have the privilege of dispensing

Holy Water, and get something from almost every person; they become very rich at this trade, if they live many years. And some of them commence when young. Such are a few of the scenes of brutalizing Romanism, witnessed by this person while a resident in South America.

C. K. M.

We commend to the attention of our readers the following article, from the work of Bishop Portius, on the evidence of Christianity. The extracts we propose making from this excellent work, is for the purpose of maintaining the divine claims of our holy religion, establishing the wavering—confirming the weak, and impressing the purity of its faith and excellency of its morality on the public mind.

T. M. ALLEN.

PROPOSITION V.

The character of Christ, as represented in the gospels, affords every ground for believing that he was a divine person.

Whoever considers with attention the character of our blessed Lord, as it may be collected from the various incidents and actions of his life, (for there are no labored descriptions of it, no encomiums upon it, by his own disciples, will soon discover that it was in every respect, the most perfect that ever was made known to mankind. If we only say of him what even Pilate said of him, and what his bitterest enemies cannot and do not deny, that we can find no fault in him, and that the whole tenor of his life was entirely blameless throughout, this is more than can be said of any other person that ever came into the world. But this is going a very little way indeed in the excellence of his character. He was not only free from every failing, but possessed and parctised every imaginable virtue, Towards his heavenly father, he expressed the most ardent love, the most fervent yet rational devotion, and displayed in his whole conduct the most absolute resignation to his will, and obedience to his commands. His manners were gentle, mild, condescending, and gracious. His heart overflowed with kindness,

compassion, and tenderness to the whole human race. The great employment of his life, was to do good to the bodies and souls of men. In this all his thoughts and all his time were constantly, and almost incessantly occupied. He went about dispensing his blessings to all around him in a thousand different ways; healing diseases, relieving infirmities, correcting errors, removing prejudices, promoting piety, justice, charity, peace, harmony among men, and crowding into the narrow compass of his ministry more acts of mercy and compassion than the longest life of the most benevolent man upon earth ever yet produced. Over his own passions he had obtained the most complete command; and though his patience was continually put to the severest trials; yet he was never once overcome, never once betrayed into intemperance or excess in word or deed, 'never once spake unadvisedly with his lips." He endured the most cruel insults from his enemies with the utmost composure, meekness, patience and resignation; displayed the most astonishing fortitude under a most painful and ignominious death, and to crown all, in the very midst of his torments on the cross, implored forgiveness for his murderers, in that divinely charitable prayer; "Father, forgive them for they know not what they do." Nor was his wisdom inferior to his virtues. The doctrines he taught were the most sublime, and the most important that were ever before de-, livered to mankind, and every way worthy of that God from whom he professed to derive them, and whose Son he declared himself to be. His precepts inculcated the purest and most perfect morality; his discourses were full of dignity and wisdom yet intelligible and clear; his parables conveyed instruction in the most pleasing, familiar, and impressive manner; and his answers to the many insidious questions that were put to him, showed uncommon quickness of conception, soundness of judgment, and presence of mind, completely baffled all the artifices and malice of his enemies, and enabled him to elude all the snares that were laid for him. It appears then, even from this short and imperfect sketch of our Savior's character, that he was beyond comparison, the wisest, and most virtuous person that ever appeared; and even his bitterest enemies allowed that he was so. If then he was confessedly so great and good man, it unavoidably follows that he must be, what he pretended to be, a divine person; and of course his religion must also be divine, for he certainly laid claim to a divine original. He as-

serted that he was the Son of God; that he and his religion came from heaven; and that he had the power of working miracles. If this was not the case, he must, in a matter of infinite importance, have asserted what had no foundation in truth. But is such a supposition as this in the smallest degree credible? Is it probable is it conceivable is it consistent with the general conduct of man, is it reconcilable, with the acknowledged character of our Lord, to suppose, that any thing but truth should proceed from him, whom his very enemies allow to have been in every respect, and of course in point of veracity the best and most virtuous of men! Was it ever known, is there a single instance to be produced in the history of mankind of any one so unblemished in the morals as Christ confessedly was, persisting for so great a length of time as he did in the assertions which, if untrue, would be repugnant to the clearest principles of morality, and most fatal in their consequences to those he loved best, his followers and his friends! Is it possible, that the pure, the upright, the pious, the devout, the meek, the gentle, the humane, the merciful Jesus, could engage multitudes of innocent and virtuous people in the belief and support of a religion which he knew must draw on them persecution, misery, and death, and unless h; had been authorized by God himself to establish that religion; and unless he was conscious that he possessed the power of amply recompensing those who preferred his religion to every other consideration? The common sense, and common feelings of mankind must revolt at such a preposterous idea; it follows then, that Christ was, in truth, a divine teacher, and his religion the gift of God.

(From the Heretic, Detector.)

Bourbon County, Ky, August 19th, 1840.

BROTHER CRIRFIELD.

I reached home last evening from Bethlehem in this county. During a four days meeting we had the happiness of hearing six confess our Lord and Saviour. Brethren, Rogers, Williams, and Rains were present at different stages of the meeting. On the first day of this month I again visited Cynthiana. After five days almost incessant labor, having immersed 13 noble volunteers, I left

to see my family, brother Johnson having arrived on the day of my departure to carry on the meeting. I have since learned, that before he left, some 10 more were obtained, and choice spirits they were indeed. We felt much gratified at the order introduced while we were with them. Two elders and five deacons were chosen and ordained: and I do sincerely pray they may continue steadfastly, as we exhorted them, in the apostles' doctrine, in contribution, in attending to the Lord's feast and in prayers and praises first and last.

Bear in mind that this was effected in the midst of a hot-political contest; yet none of these things move us. The brethren stood with us, and a large audience was present even on Wednesday. Lord's day following I was at Georgetown, and early on Monday morning immersed an amiable lady in the clear stream that issues from the [large] Republican Spring—Spoke that day out at Dry-Run meeting-house, heard two young ladies confess the Lord, and proceeded to Elkhorn for baptism. Here was presented an interesting scene. An excellent young lady who had just risen from the watery grave, on reaching the shore was met by her sister. They mutually embraced, and sobbed aloud. O! it was enough to move a heart of adamant! I thought of the resurrection morn! May they walk together here in the service of the Lord, that there they may joyfully meet!

The next day I went on to Union in Fayette county, and there met brethren Brown, Williams, and Rogers. Some 15 had already come forward under the labors of Brown and Willams We continued the meeting three days longer, and nine others confessed and obeyed. Union is about two miles and a half from my residence. Here it was in April last. under the labors of brethren Rogers—the beloved and lamented L. J. Fleming was also with us—that some 15 were added.

In the letter I wrote you under date of June 12th, 3d, line from the end, through mistake I am made to say, that Kentucky first received among her believ-

ing sons the name Christian in the beginning of the present *county* instead of *century*.

I am sorry, brother Cribfield, to see the peculiar spirit that is being manifested in some recent pieces written on the name. I had hoped that investigating that subject, would rather be a reliance on solid scripture proofs and arguments, than a personal popularity and influence—that no personal strifes, collisions or feuds, would have any thing to do in the matter. It is properly an affair of the kingdom, and one, too, of great moment—I am not one of those who esteem names as nothing. They are all they import.—They who died for the name *Christian*, died for Christ and his cause. I am aware that a profession of religion under any name where it is not *lived*, will *avail* nothing; but does that prove it is unimportant by what name a real, sincere follower of Christ is called? No. When I hear the inspired Peter exhorting his brethren, by the *name Christians* and under that name to suffer patiently; let me not be told in the very face of the Lord's chief man, that the name is not of divine authority! Peter never nicknamed or reproached the followers of his blessed Master. James the servant of God, seems to have prized it more highly than all earthly riches. "Do not the rich," says, he, "blaspheme that worthy name (not title) by which ye are called?" 11. 7.

But why the recent attempt to stave off the force of all arguments adduced by styling us "exclusves?" Would it prove immersion not christian baptism to call its ndvocates exclusives? Certainly not. But what is in truth our position? This, that the writing or printing the words saint, brother, child, servant, or disciple, with a capital letter on the left, does not make and cannot make of either a proper name—that no man has a right in the kingdom of the Lord Jesus now to make proper names for us—and particularly where by so doing the Christians will be divided.

into new parties. That the name *Christian* embracing all and meaning all that is good, given by divine authority, should be worn by all the followers of Christ, and is not to be thrown aside for a new made proper name; but should be acknowledged by every scholar of Christ—and that wearing and owning the name christian, does not set aside the use of the terms brethren, children, disciple, saints, servants or any other terms authorized of God and expressive of any relation in which we stand, but all embraced in the name of Christian. Where, then is this exclusiveness? Not with us most assuredly, but with those who, by singling out of a common name, and giving it great conspicuity; urge upon the brethren to receive it as their distinguishing appellative! to the *exclusion* of the name Chrstian because, forsooth, it has been abused? The real question, then which is now debated is this—Shall the blessed name *Christian*, sanctioned and used by the apostles, be *thrown aside* for an experiment—for something novel? Or shall we cling to it, and try by the Lord, to walk worthy of, and thus disabuse it?—

It is said that in Eph. iv. Paul says nothing of one name among the units. Neither does he speak of one Lord's supper or feast. Is there therefore neither a name nor a feast?—

Yours in Christ,
JOHN ALLEN GANO.

RIGHT OF PETITION,

The right of the peop'e peacibly to assemble, and prepare and present petitions to their rulers, is seldom denied, except under the most despotic forms of government. As this is the fact in matters of a temporal nature, in things partaining to the present life, the same principle will hold at least equally good in spiritual matters, in things that pertain to the life to come, Most persons who properly understand their rights, will be at least as tenacious of them in religious as in secular concerns.

The right of the people to choose their own spiritual direc-

tors and teachers, to say who shall break unto them the bread of life, who shall hold to them the important relation of expounder of the Scriptures, who shall train their children in the elements of Christianity—who shall warn, reprove, exhort them with all long s uffering an d doctrine, and kneel at their dying couch in the hour of nature's last agony, point the sinner to the cross, and cheer and comfort the saint in his last conflict—these are matters of such infinite momen', that most considerate person would wish to exercise a deliberate preference to make their own selection, and not commit such a choice to others, who, to say the least, may be regarded as less informed of the peculiar circumstances of the case.

On these and similar grounds, most denominations of professing Christians concede to their several congregations the right to choose their own pastors, correctly supposing also, that they who pay 'the laborer his hire," should have a voice in determining who shall labor for them. The most remarkable exception to these common sense principles, is fond among our brethren of the Methodist Episcopal church. The bishops, it is well known, have in their hands the whole disposal of this matter. They apportion the lower "orders" of the clergy to the circuits according to their own will and pleasure. They say to this man, "Go, and he goeth," and to that one, "Do this and he does it;" and there is no appeal from their decision either by people or preacher. It is not supprising, therefore, that this practice which is so inconsistent with the prevalent spirit of Republicanism in the country, should give rise to many sad complaints against the appointing Power, especially on the part of the people, who sometimes are heard to murmur that the bishop sends them year to year such miserable preachers, while other charges are uniformly favored with the eloquent and talented members of the ministry. As regards the preachers, we have some reason to believe, that whilst not much is openly spoken against "the rulers of the people," there is oftentimes a very considerable unde r current of dissatisfaction. It would be singular if it were not so.

Among the people of several congregations moreover, there had come into use to some extent a partial remedy for the evils of their condition. Though not allowed to choose their own preachers, they had ventured to exercise the right of petitioning the bishops to send them the men of their choice, and this indication of the will of the people was supposed to weigh somewhat with the bishops in distributing the lower "orders" of the clergy to their stations. It would appear, however, that the exercise of this right has given offence to the "Powers that be.' In a recent number of the Christian Advocate and Journal published at New York, a correspondent pronounces the practice of petitioning for the appointment of any particular preacher, to be not right, anti-methodistical, distrusting the

Providence of God, substituting our own selfishness and wisdom, &c. He further denounce it as an innovation upon the privileges of the other preachers. 'Is not the elegibility of the other preachers destroyed by the interference of the petitioners who have no right to interfere with the appointments?' The practice is further characterised as innovation upon the privileges of the other circuits and stations, &c, and as exhibiting a spirit nearly related to that spoken of in 2 Timothy, where it said of some, 'they will heap to themselves teachers having itching ears.' And finally it is viewed as savoring of that carnality, selfishness and contentiousness, which in the Corinthians merited an apostolic rebuke, saying—'I am of Paul, I am of Apollos, I am of Cephas, and I am of Christ.'

The exercise of the right of petition it would seem, therefore, is a very, very bad thing indeed, an iniquity to be visited by the judges. After all these hard epithets have been heaped upon it from such a high and influential source, what congregation of Episcopal Methodists will hereafter dare to present their humble requests to the bishop? Or should they be guilty of such an anti methodistical piece of carnality, and contentiousness, they may expect forthwith to be put out of the Synagogue. We venture to recommend to our friend Dr. Banks, when he publishes a new edition of his remarks on the privileges of the members of our (Methodist) church, to add a chapter, setting forth the very special advantages enjoyed by Episcopal Methodists, in having the bishops to choose their pastors, and the preachers to fix the amount of salary to be paid them, but above all the inestimable privilege of being kept from the presumptuous, besetting sin, which has dominion over so many citizens of this republican land—viz: the carnal selfish and contentious sin of exercising the right of petition.

In sober truth, what a comment have we here on Mr. Wesley's oracle announced when laying the foundation of the Methodist Episcopal System; viz; "We are no republicans and never intend to be. It would be better for those who are thus minded to go quietly away.' Such is the progress of error, in its encroachments upon the rights of man. First it forsakes the primitive simplicity of the gospel, and establishes its hierarchy with its order of deacon, priest, or elder and bishop. Next the people are told they have no right to choose their own pastors or fix the amount of their salary, but must submit these matters to the bishops and other clergy, and then finally, they are forbidden so much as to offer an humble petition for the services of the man of their choice. We leave the reader to his own reflections upon these developments of the spirit of Episcopacy and Arminianism.

Presbyterian Advocate.

(From the Journal of Christianity.)

CHRISTIAN MORALITY.—It is a remarkable fact, that mankind cling with jealous tenacity to long cherished Principles and customs; and not unfrequently, from the force of habit, personal interest, and the prejudice of education, reject new and valuable discoveries, against the evidence of their own senses Hence it is, that in order to the sucess of all improvements in the arts — in science, and in government, their utility and soundness must be demonstrated by practical experiment. A blind devotion to the opinions and customs of our ancestors, and the known aversion of men to sudden and important changes in their views, principles, manners, and customs, however absurd, have always operated as powerful obstacles to the advancement of the world in knowledge, virtue, and religion.

The history of religious reformation shows, that the various efforts which have been made to improve the moral condition of mankind, have met with the same opposition from personal interest, habit, and prejudice, which have characterized the rise and progress of all others, Christianity enjoys no exemption from the common fortune of human theories and systems whether true or false. All attempts to reform corrupt religious systems, and bring men back to the ground from which they strayed, have encountered the most furious opposition. The passions of the worldly minded votaries of a mere secular religion—the blind bigotry of the ignorant, and the sorded avarice of a hireling priesthood, have alike stood up in battle array, against innovation upon the established order of things. These obstacles exist at the present time in all their original strength, and cannot be overcome by theorising. Practice, by which the superiority of Christianity over sectarianism can alone be demonstrated, is indispensable to its reception with mankind generally. Its excellency, must be exemplified in the lives of its professors, Before the counterfeit can be detected, the true coin must be exhibited, that the contrast may be seen.

The smoke of the bottomless pit will never be dispelled from the moral horizon, until the light of the gospel shines upon the world, through the church—the city set upon a hill.

Reformation in conduct, is most needed now with Christians. We have got the theory. We have raised the expectations of our fellow men, and it is our duty not to disappoint them. As every tree is known by its fruit, so the spirit of christianity, its principles, and precepts, will be known by their practical results.

Brethren! awake to righteousness, and sin not. Put on the armor of light, and let the world see what pure, and undefiled religion is.

CHARLES G. FINNEY.

This celebrated revivalist gives testimony to the same doctrine. He is one of the leaders among the "New school Presbyterians," and one of the first who advocated the use of the "anxious seat." On the design of baptism, he remarks (in his 14th Lecture on Revivals, when advocating the necessity of something like the "anxious seat.") "The church has always felt it necessary to have something of this kind to answer this very purpose. In the days of the Apostles baptism answered this purpose. The gospel was preached to the people, and then all those who were willing to be on the side of Christ were called out to be baptized. It held the same place that the anxious seat does now, as a public manifestation of their determination to be Christians." page 248.

The Christian.

(From the Christian Herald.)

A WORD OF ADVICE.—Scarcely any other course in a preacher is so unwelcome to a congregation as throwing out hard or uncharitable expressions against other denominations of professed christians, This is a practice young and zealous men are apt to fall into. Particularly are those who have left one denomination and joined another, in great danger of throwing shafts back at the people they have left behind. Probably their intention is to do good, by exposing the errors, as they consider them from which they have made their escape; but long experience and observation have taught many, that such a course is generally useless, hurtful, disrespectful, calculated to sour the feelings, increase the spirit of disunion and disaffection among christians, and widen the already extended breach of party and sectarianism:

Now for the advice. It is this: Hold all the light you have; but never try to put out your neighbor's lamp, that yours may appear to shine the brighter. Thats all.

S.

THE WORLD's END.—During the last two or three centuries, upwards of thirteen fixed stars have disappeared. One of them, situated in the Northern

Hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white; then of redish yellow, and lastly of an ashy pale color. La Place supposes that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months.

(For the Messenger.)

"PURE SPEECH."

The division of Christians into opposing sects, and contending parties, is deplored by all saints; and is generally admitted to be opposed to the genius of christianity, the design of God in sending his son into our world, which was to "break down the middle wall of partition between Jews and Gentiles, and to unite both in one body by the cross, so making peace." Many persons, eminent for piety, as well as for their intellectual, and literary attainments, about the commencement of the present century, saw the evils of partyism, and anxious to promote brotherly love, and christan union, determined to aid in accomplishing this desireable object, by abandoning human creeds, unscriptural names, and the doctrines, and commandments of men; and in addition, by contending for the Bible as the only rule of faith and practice—taking the name *Christian* as that by which to be called, and determining to receive each other "without regard to differences of *opinion*": that there should no longer exist divisions among Saints; but that all might be *one*, "standing upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

Since then, many distinguished advocates have taken the field, in favor of the supremacy of the Bible, and the gospel principles of Chrisian Union.

Among them, none perhaps stand so distingnished as brother A. Campbell. In order that the great and leading principles of the reformation, with which he is identified, might succeed, he saw that it was not only necessary that human creeds should be abandoned, but he urged and contended, that "there must be, and there shall be an abandonment of the new and corrupt nomenclature, and a restoration of the inspired one."* In other words, Brother Campbell says, "we choose to speak of Bible things by Bible words, because we are always suspicious, that if the word is not in the Bible, the idea which it represents is not there; and always confident, that the things taught by God are better taught in the words, and under the names which the holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches." †

As he states, "There is nothing more essential to the union of the disciples of Christ than purity of Speech," he proceeds to "specify a sample of those Babylonish terms aud phrases, which must be purged from the christian vocabulary, before the saints can understand the religion they profess, or one another, as fellow disciples." If the reader will turn to the second volume of the Christian Baptist, pages 25, 26 and 27, and Christianity Restored, 124 and 5. he will find the following *specifications* of *Babylonish phrases*, and *language of Ashdod*, enumerated by bro. Campbell:—

'The Holy Trinity,' 'Three persons of one substance power, and eternity,' 'Co-esential,' 'consubstantial,' 'coequal,' 'first, second, and third person in the adorable trinity,' 'God the Son;' 'and God the Holy Ghost.' 'Eternal Son,' 'The son eternally begotten of the Father,' 'The Holy Ghost eternally proceed-

* Christian Baptist, vol. 2, page 256.

† Christianity Restored page 125.

ing from the Father and the Son,' 'Humanity and divinity of Jesus Christ,' 'This he said as man, and that as God,' 'The Holy Ghost eternally proceeding from the Father and the Son,' 'God's eternal decrees,' 'conditional, and unconditional election and reprobation,' 'God out of Christ,' 'Free will,' 'Liberty and necessity,' 'Original sin,' 'Total depravity,' 'Covenant of grace,' 'effectual calling,' 'Free grace,' 'Sovereign grace,' 'General and particular atonement,' 'Satisfy the justice,' 'Reconcile God,' 'active and passive obedience of Christ,' 'common and special operations of the Holy Ghost, 'imputed righteousness,' 'inherent righteousness,' 'progressive sanctification,' 'justifying and saving faith,' 'historic and temporary faith,' 'the faith of assurance, and the assurance of faith,' 'legal repentance,' 'evangelical repentance,' 'Perseverance of the Saints, and falling from grace,' 'visible, and invisible church,' 'infant membership,' 'elect infants,' 'elect world,' 'eternal sheep,' eternal justification,' 'christian Sabbath,' 'sacraments,' 'eucharist,' 'consubstantiation,' 'church government,' 'The power of the keys,' &c. &c. If the reader will take the trouble to consult the articles, in the Christian Baptist, and Christianity Restored, above referred to, I am satisfied that he will be amply rewarded for his trouble, in the able and lucid arguments of Brother Campbell, in favor of the necessity of a return to the pure Bible speech, and a consequent abandonment of all the 'language of Ashdod,' and 'Babylonish terms and phrases'.

Now without calling in question the truth, or falshood, of any sentiment contained in the above 'phrases,' was brother Campbell right in rejecting them, because they were merely human; and in *their stead*, "choose to speak of Bible things, in Bible words"? We think so; and if it was correct then, is it not still so? Now if the Apostle Peter thought it necessary to write to his brethren "to stir up their

pure minds by way of remembrance, that they might be mindful of the words, which were spoken before by the holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour;" it may be equally important for us, occasionally to refresh our memory in reference to the *words spoken* by our brethren in their contending for Bible truth, and the *fundamental* principles of christian union. This will enable us to "hold fast the form of sound words," and not leave the "principles of the doctrine" so ably contended for in the early days of this reformation.

I have frequently thought I would invite the attention of the brethren to the forgoing catalogue of "Babylonian phrases," and invite a comparison of them, with many expressions that have since fallen from our intelligent and worthy brother; but a desire for peace, has hitherto prevented.

In the December number of the Millenial Harbinger for 1840, my attention was forcibly drawn to the same subject by the following language of brother Campbell, in his letter to Mr. Broaddus, on page 559. "Your references to vital and fundamental principles, I approve." But with regard to that venerable correspondent, of whom you speak, we must not judge too soon. I view it as an oversight, rather than an intellectual omission, that he left out the *expiatory designs*, of the Messiah's death. Men, long addicted to speculative controversy on Trinitarian and Unitarian hypotheses, are sometimes seared past mount Zion, Mt. Calvary, and Mt. of Olives. Some good men shudder with horror at the idea of "placating an offended Deity," "of satisfying dishonored justice," of "reconciling an angry God;" that they are afraid to use the words, expiation, sin-offering, atonement, lest they should resemble the children of *Ashdod*. For my part I am not so timid!!! I believe that that venerable correspondent will come

out with a full declaration of faith, that "Christ died for our sins according to the scriptures," and that "without the sheding of his blood," God could not in honor, or in truth have forgiven one sin. "For my part, I am not so timid." Strange indeed! Why may not others be equally brave, and be allowed the same liberty? Shall others be condemned as departing from the pure speech of Canaan, when they speak of Bible things, in human words; and shall we be justified, when we abandon spiritual words, and substitute our own? How much more *Babylonish* is it—how much more the language of Ashdod—or how much greater the departure from the pure speech of the Bible, for others to say, 'Trinity,' 'God the Son, Satisfying divine justice, Reconciled God, coequal, &c. than for us to say Eternal word, Father of Eternity; Coetaneous. Society in God, Reconciles man and propitiates God, placating an offended Deity, Satisfying dishonored justice, Reconciling an angry God, God could not in honor or in truth have forgiven one transgression, &c. I again repeat, it is not my purpose *now*, to enter into an investigation of the truth or error in any one of the above expressions, but my object is to call public attention to the original ground assumed by brother Campbell, and decide whether he was correct or not: If he was correct in repudiating 'Babylonish phrases' in others, it will certainly be correct in him, and in all of us to abstain from the same practice yet. If primitive teachers of christianity were required "in all things to show themselves a pattern of good works"—to be examples to the flock, should not our teachers now, practice what they teach others, and avoid in themselves what they condemn as wrong in others?

Brethren, my voice is still for peace; I should deeply deplore a renewal of any controversy about human speculation; and one effectual means, by which it has been checked, has been in giving up the lan-

guage of Ashdod, for the pure speech of heaven; and shall we now, after having so zealously contended for the faith once delivered to the saints, and witnessed such glorious, and splendid achievments by the truth of God, abandon first principles —depart from the words of the Holy Spirit; and turn again to the jargon of Ashdod? Forbid it heaven!

"It is a virtue to forget the scolastic jargon, and even the dogmas which have convulsed christendom." If it is a concession due to the crisis in which we live, for the sake of peace, to adopt the vocabulary of Heaven, and to return the borrowed nomenclature of the schools to its rightful owners—to speculate no more on the opinions of St. Austin, St. Tartullian, St. Origin: then let us speak of the Father, the Son, and the Holy Spirit—the gospel—faith—repentance--baptism—election—reconciliation—atonement, in all the phrases found in the record, without partiality; and learn to love one another as much when we differ in opinions, as when we agree, and to distinguish between the testimony of God, and man's reasoning and philosophy upon it.* Let us adhere to this, and all will be well.

But if it is Babylonish to say, 'Trinity,' what is it to say 'Society in God'? If it is human to say 'eternal Son,' and 'coequal,' What is it to say 'eternal Word' and 'coetaneous?' If it be the speech of Ashdod to say 'satisfy divine justice,' 'Reconciling God,' &c. what sort of speech is it to say 'satisfying dishonored justice'—or 'Reconciling an angry God'? I again remark, that it is not my purpose to excite controversy in reference to the correctness or incorrectness of the sentiments contained in the above phrases.

It is only against their use, as unscriptural, for which I plead. If we lay down rules for our gov-

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* Christianity Restored page 126.

ernment, for the accomplishment of great and glorious gospel ends, let us adhere to them, if correct; if otherwise, let it be known that we have discovered our error, and found out a 'more excellent way.' For my part, I trust, I shall ever be so timid, as to abandon the use of the Scholastic jargon, and speak of Spiritual things in spiritual words. By so doing, I am confident I shall maintain the vital and fundamental principles of revelation, in the pure speech of the Bible; although I may not come up to the requirements of human creeds;—or use the language of religious philosophers—or maintain 'the vital and fundamental principles, of scholastic divines.'

If I receive the Bible as the word of God, acknowledge it as the only rule of faith and practice, believe all it teaches, obey its commands, walk by its directions, and speak of its communications in the language of the Holy Spirit, am I to be denied fellowship with my brethren, for mere difference of opinion, which they may call vital and fundamental, when these opinions too are expressed in the language of Ashdod.

Brethren, judge ye; and beware, I beseech you, lest while you reject all human creeds from your hands, you still retain them in your hearts. May the Lord guide us into all truth, and grant that there be no division among us!

T. M. ALLEN.

[*From the Genius of Christianity.*]

CONVERSATIONS.

Enter Baptist, Methodist, Presbyterian, Quaker, Unionist, Freewill Baptist and Christian.

Baptist. We have happily come together to-day, friends, and though our meeting be somewhat accidental, yet I hope it will not prove unprofitable. It is

true we differ in somethings very much, which for myself I could earnestly desire might be otherwise; but I still cannot but feel that God has called me to preach the doctrine which is held by my denomination and I am constrained to believe that our practice is more consistent with the word of God than that of other denominations.

Quaker. Friend B. art thou not altogether bound to the letter? Dost thou not know that the letter killeth, while the Spirit only giveth life? I can tell thee, friend B. that Friends know what it is to be called of God by the Spirit to the ministry of the true gospel, the inward word of life: and we speak not except we are moved upon by the Holy Ghost, when we utter such words as the Holy Ghost giveth us, being careful not to speak but as the Holy Spirit directs.

Methodist. I do not know but your remarks in relation to brother B's. sticking to the letter are fully justified; for I believe that God has called me, and qualified me by the Holy Ghost to preach the doctrine of the Methodist Church. Now we believe in preaching the gospel with the Holy Ghost sent down from heaven.—Moreover, God has put the seal of his approbation upon us, in so abundantly pouring out his Spirit upon us. We believe that it is our privilege to be fully assuredby the Holy Ghost that we are right and in the way to glory. But, friend Q. we do not believe that the Spirit will allow us to keep silent and let the wicked go down to hell. We feel called upon by the Holy Ghost to cry aloud and spare not, and lift up our voice like a trumpet. The Holy Ghost requires us to *speak* and not to hold our peace. We believe that our course is fully asserted by the abundant blessings of God.

Unionist. Brethren, it is time for me to speak out. You see that your differences bring us in contact with each other. Now I would not have you give up

your conscientious practice, but I believe that God by his grace and spirit has called me to labor, to unite you all together in Christ. I believe that I am sent of God to this work. Therefore, I beg of you to submit your differences as mere non-essentials and strive to destroy that fiend and opposer to God, sectarianism. God calls upon you by his Spirit, and by his word to be united. Now, while I do not deny that you are all christians, and that God has called and blessed you, I do still believe that God has called me to this work of union.

Pres. It is all in vain to think of honoring God, if we do not keep in view his sovereignty. I have entered the ministry of the Presbyterian church in accordance with the rules of our denomination, and have received ordination by the Presbytery, having given satisfactory evidence that God had called me to preach the gospel, and to maintain the doctrines and ordinances according to the customs of the Presbyterian church. I do not believe that God, after having called me to the ministry in the Presbyterian church, will allow me to fellowship this plan of Unionism, which fellowships those who deny the most essential doctrines of our church.

Congregationalist. You are right, brother P. in saying that God does not call you to sanction the crying out "*union*—UNION," as thongh the salvation of the world from hell depended on the surrender of the essential doctrines of the gospel. I think that this profaning movement, which would blend together Unitarians, Universalists and every thing else for union sake, is a scheme to *de*form and not to *re*form the church. I believe that God has called me by his spirit to preach and maintain a different doctrine from this Unionism. I am with you, brother P. only in your church government, which I cannot feel that God *approves* or *justifies*.

Unionist. We do not mean to hold fellowship

with error in the least degree. that we can prevent.

B. Q. P. C. & F. B: (All together.)

Freewill Baptist. It appears to me that your discord cannot be divine. I think that I can fully claim to be called of God by his Spirit to preach the free gospel of the grace of God. Yet I think that the Spirit of God, which has called me to preach, requires me to maintain the stand my denomination have taken, and that you know will not harmonize with any of you. I believe we have all expressed our views but Mr. C. and perhaps he has nothing to say for himself. Perhaps he will fall in with one of us.

Christian. Indeed I hardly venture to speak what I think. I have heard a confusion of tongues surely. All of you called of God, and yet all contradicting each other? If I may confide in your different statements, God is the author of all this confusion and contradiction. I beg of you to consider the difficult and insurmountable barrier, which you throw in the way of the world's believing. Jesus, my Lord, when he sent men to preach, said to them, "He that believeth not shall be damned." Now look at the case as it stands before us this day. If the pretensions of Mr. B. are valid, and he has really been called and qualified by the Holy Ghost to preach the doctrine of the Baptist church, then I must believe him or be damned. So of friend Q. If his claim be valid I must believe him or be damned. Now I cannot possibly believe both? Is not then my damnation inevitable. But here, gentlemen, you have all presented the same claim, and the same consequences must of necessity follow each. Here are seven of us. Now, if we are each to raise the same claim to be authorized and directed in our doctrine by the infallible Spirit, we shall present to the mind of whoever may hear us nothing short of *seven impossibilities* of gaining eternal life. Now I have seen the consequences of your course. Very many honest

minded people desire to embrace the gospel of Christ. If I should direct them to the scriptures of the New Testament, as the only rule of faith and practice, and plead for the primitive gospel as the only directory to eternal life, you would perhaps all unite your cry in denouncing me as maintaining a spiritless religion, and as a cold formalist. But I entreat you to consider that your bickerings and strife in building up your party systems is an ill proof of your possessing the spirit of Christ. I will now leave the subject by presenting three difficulties, which are urging me to the conclusion that your supposition of being directed by the infallible spirit is incorrect. Either, 1. God has not called you severally to preach; or 2, You do not preach what he called you to preach; or 3. God is the author of confusion, and the damnation of all that hear you is sealed by the impossibility of believing contradictions.

Dillon, Tazewell County, Ill. Feb. 8th, 1841.

DEAR BROTHER STONE-

Please answer the following in the Christian Messenger and oblige your brother

PETER WHIP.

1. By whom according to scripture should Elders or Bishops of churches be ordained, or appointed?
2. If by the whole congregation, where do you find scripture to support the practice?
3. If by travelling preachers or evangelists, where do you find scripture to support it?
4. If by the Eldership, or Presbytery, where do you find scripture to support the practice?
5. Would it be scriptural or reasonable for an elder to exercise the duties of the office in a congregation, if he be ordained to the office by mere permission, the congregation having no faith or confidence in the necessity of such ordination?

Queries proposed by brother Peter Whip.

Query. 1st. By whom, according to scripture, should Elders or Bishops of churches, be ordained or appointed?

Answer. You take for granted what needs proof, that *ordained* and *appointed* mean the same thing. That elders were chosen and appointed by the church needs no proof; but the church has no authority to ordain an elder. The scriptures no where name such authority, nor have we an instance on record that they claimed, or exercised such authority. Therefore, if a church exercise it, the ordination would appear null and void. If this authority was given to to church, why did not the Apostles teach them their duty, and not officiate themselves in doing it? Paul and Barnabas ordained elders in every church, Acts xiv. 23, had it been the duty of the church, why take it out of their hands, and do it themselves? And why was Titus left in Crete to ordain elders in every city; if the churches were authorized to do it themselves? Titus 1.

Queries 2, 3, 4, and 5, are all answered in the answer to the first.

B. W. STONE.

Monticello Lewis Co. Jan. 20th, 1841.

Dear Brother Stone.

My poor afflicted wife lies in her bed beside me not able to set up, nor do anything for me and her children. She declines fast. It is consumption. I go out preaching a few days sometimes, and I fear when I return I shall find her a corpse.

Progress of the Gospel.—On the ninth and tenth instant we held a two day's meeting in this county, [Lewis] thirty miles North-west of Monticello, on

the North Fabius river, and organized a Christian Church consisting of seventeen members. It is named Antioch. Brother Stonard is the Evangelist there and in the vicinity.

Last Lord's day at Houston, in Marion County, two young gentlemen confessed the Lord.

J. CREATH. JR.

RELIGIOUS NEWS.

A protracted meeting was held at Winchester, Ill. in the present month—23 were baptized. The labrorers were T. Sweet, W. Strong, D. P. Henderson, S. Hatchitt and B. W. Stone. There was at the same time a meeting at Mt. Sterling, not yet closed. We heard a few days ago that about 10, or 12 had been immersed by brother John Taylor, jun.

Bro. T. M. Allen from Columbia, Mo. Jan. 12, 1841; 12 were baptized recently in Columbia, and Bear creek.

In Fulton, were 7 additions, 3 by letter, and 4 were immersed. In a P. S. brother Allen adds, that 3 united with the Church that day ni Columbia. The laborers are himself and brother T. Smith.

Brother J. Creath's valuable communication was partly set up in type, but for want of room, is laid over for the next number.

Brother Crihfield, in his Detector of the present month, gives us a table of additions to the Christian Church since his last number, which are 2480.

Would to God, that piety increased among us in the same ratio with our increase of numbers. Would to God we could receive intelligence of the churches that they "mind not earthly things," and are abounding in the work of the Lord, and flowing together into one body, and all drinking into the one Spirit! Hasten it Lord, in every land! EDITOR.

THE

CHRISTIAN MESSENGER.

MARCH, 1841.

VOLUME XI. NUMBER VII.

(For the Messenger.)

A HINT TO CHRISTIAN PARENTS.

If Christian fathers would read the scriptures twice a day in their families, i. e. morning and evening, and interrogate their children on the contents of each chapter, and sing and pray with them, there would be less for the proclaimers to do. How many readers of the Christian Messenger follow this old fashioned practice? If we had a greater number of christian mothers and grand mothers, who would act the pious part that Lois and Eunice acted, we should have more Timothies in the Lord's harvest. O Lord, be pleased to revive the knowledge and practice of the Holy Scriptures in every family, in every town, village, hamlet, county, state and nation, until, the knowledge of the Lord shall cover the earth as the waters cover the seas! How many parents are raising their children for the Lord, as Hannah did little Samuel from two years old? How many are preparing their children for war by their training? How many for the law? how many for medicine? how many for the world? for riches? for fame? for politics? Many have painted flags in politics, but have never raised a flag of peace and salva-

tion in their families. We have many ardent and bold politicians male and female, all over the country, who are too timid and bashful to pray in their families, or in the congregation. They are too unworthy to take up the cross. All that such can do, is to ask a preacher to pray at night when he happens to call on them.

J. CREATH, Jr.

A NEW YEAR'S HINT.

Dear Brother Stone—

Our brethren and the public are fond of listening to intelligent and able proclaimers of the gospel. After the present race, leave the stage, how are we to obtain such proclaimers? Wait for the Spirit to call, and send them without means or education? We do not believe that now. In addition to the above hints to heads of families, I suggest the following plan, 1. Let every brother, who is able to do it, lay by one dollar either to carry or send it to the next Annual Meeting to be held in Mo. in October next. 2d. At said Meeting, appoint a Treasurer to receive and account for said contributions, 3d. At said meeting, apponit a committee to examine the claims of applicants, wishing to qualify themselves for the proclamation of the gospel, To superintend the disbursement of said money, in procuring clothes, books, boarding, tuition; in short, the place where they shall receive instruction, their progress and entire education. If it is deemed expedient, the beneficiaries might be required to give security for the refunding of the money so laid out, if they should follow any other profession than that of a proclaimer of the gospel. This plan will aid poor pious and talented young men to do good, who pant for knowledge, and for an opportunity to do good. Let the rich educate their own sons and daughters at home, and abroad, in the scriptures, and in all human science. One hundred dollars will aid a poor, and good

young man to do much good in his day and generation Mountains are composed of grains of sand. Seas are composed of drops of water. Large sums are composed of small ones. You cannot expect large sums from individuals. We are born ignorant—we cannot do great good without information; this must be acquired by hard study. You and I have known the want of it and we know some of its advantages. Let us hear from you, Father Stone, on this hint.

Yours affectionately,

J. CREATH. Jr.

Bro. C. shall hear from me on this subject in our next Ed.

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LETTER V.—To B. W. STONE.

Brother Stone:

My dear Sir:—Permit me, with all respect for your superior years, to make a few suggestions on some points of order.—

1st. The numeration and titles of our letters are out of order. For example, the first article in your November *Christian Messenger*, is a letter to me, titled "*Atonement*--No. IV." The next article is my letter to you, titled "*Letter* III.—*To B. W. Stone.*" The next is your letter to me, titled "*Atonement No.* III." In this way receding, a few more essays and you will get back to No. 1! This, in my optics, is all confusion. Neither we ourselves nor our readers can refer to any of these essays with accuracy or intelligibility. I may be to blame for so much of this as arose from the loss of your third article. But I move an amendment. I have therefore placed at the head of these articles their proper caption, and intend to do so hereafter.

2d. It also appears to me that there is a series of letters on hand without any connecting thread of argument; for example, instead of replying to my Letter IV., printed in your last you print a new

letter on a new subject. In this way we might print each a score of letters and develope no point, except how far we agreed or disagreed upon one of the most vital points in the Bible. True, you inform us at the close of your last, that you intend in your next to notice my objections to your views "from the beginning." I suggest to your experience whether a detailed and regular reply to each letter would not be better than a wholesale replication once in a long time.

3. With all deference, I would add a third suggestion. You sometimes seem to be fighting over the battles which some thirty years ago you waged against Kentucky orthodoxy, instead of endeavoring to come to an understanding among our selves on what the scriptures teach on atonement. For example, at the close of the first paragraph of your letter you say, "So the blood of the Lamb of God is the means appointed of God, by which he cleanses and forgives the penitent obedient believer." "This," you add "I will now endeavor to make appear." But who of us doubts or denies this!! Then come six pages of your Messenger filled with references to the Hebrew *nasa*, and the Greek *anaphero*, in proof that *nasa* signifies not to bear punishment of sin, but to bear sin away, to *forgive* it. This affects the question debated by you thirty years ago, but is not called for in the present discussion. I have not introduced either *nasa* or *anaphero* into this investigation. But all this seems to me irrelevant to any thing yet between us; for whether correct or incorrect, it demonstrates not *in what way* the blood of Christ is the means of pardon. That it is the means of pardon we both agree, and you need not prove it. But *in what way* is it the means of pardon? This you have not yet shown, and your six pages of criticisms and references reach not this point at all.

4th. Hear me once more upon your illustration,

as also partaking somewhat of the same ambiguity and irrelevance. You introduced it for one purpose, and then command us to apply it to another. The first sentence is, "How the *death* of Christ *bears away* our sins, or takes them away, I will endeavor to illustrate by a figure;" and at the end of the figure you tell us, "This figure is introduced only to show what principle leads to repentance and forgiveness—the goodness of God." Unless you mean the death of Christ bears away our sins by bearing repentance to us, I can see no relevancy between the introduction and application of your figure. May I be permitted to add, that in the six pages of Hebrew and Greek references, as well as in the illustration which follows them, the grand point is strangely forgotten overlooked. The difficulty is not about the "necessity of his death in order to reconciling us to God," but it is about the necessity of his death in order to God's pardoning, us." Would you have one to believe that you make our repentance or reconciliation to God the only reason why he should forgive us! One might suppose that the drift of your letter before indicated the following to be the philosophy of our atonement:—the death of Christ is to be contemplated merely as a proof of God's goodness—that his goodness perceived in the death of his son, induces repentance; and that this repentance superinduces the pardon of sin. Hence the only necessity for the death of Christ to have occurred, is its superior fitness to produce repentance, which of itself alone when called into being constrains forgiveness. And would you have any one to think that Christ's death occurred simply to demonstrate God's goodness; and that the demonstration occurred simply to induce repentance, and that repentance alone superinduces forgiveness? Brother Stone, you must be explicit in this point, else we shall be greatly misunderstood, if not traduced by our opponents. For my part, I will stand up before

the universe of God, not only in affirming, but in atempting to prove, that the death of Jesus Christ our blessed and only Lord, was, and is, and evermore shall be, as necessary to demonstrating the justice as the goodness of God in forgiving sin. To unite mercy and justice in forgiving the sinner, was, in my view, the supreme end of God's *sparing not* his own son; and I trust on this vital point there will be no difference between us. Come up to it frankly and explicitly, brother Stone; the brethren and the community desire to understand us clearly on this great subject.

After the pains you have taken in this long epistle to enlighten the community upon *nasa* and *anaphero*, it will be expected that I should write something less than six or sixty pages indicative of my views. Allow me, then, to make a few remarks on the inductions you have laid before us. Time was when such array did intimidate your old antagonists, and awe in acquiescence the uneducated and speculative community. But in this more sceptical and inquisitive age we may concede all, at least much, of what you have advanced, [and certainly I, for one, do,] and yet contend that it positively and actually avails nothing at all as respects the great point at issue.

That *nasa* is often rendered as you say, is unquestionably true, but just as true it is that if there be any word in Hebrew or Greek that imports or could import bearing sin as a burthen, a load, and suffering under it and for it, or as a punishment; these are the words that can and do express it.

I need not inform one of your learning that *nasa* is found hundreds of times in the Hebrew Bible; and that, in the judgment of our most learned biblical critics and lexicographers, it is found in more than twenty five different acceptations. Nay, you know that it is one of the most extensive roots in the Hebrew language. If I were to go into the detail, I shall engage to produce numerous and clear instances of its denot-

ing to impose heavy burdens, to load beasts, to impose grievances, taxes, and usury, to bear sin in a vicarious manner, to bear punishment, &c. &c.; and from these facts, which can be fully substantiated from the Hebrew Bible, of what value is the induction which you have been at pains to collect? *Anaphero* too, is only found ten times in the Greek Testament, and in half of these, at least, it is incapable of the translation you give it. Please consider Heb. vii. 27., where it occurs twice, and cannot signify *to bear away*, and also xiii. 21., as well as I Peter ii. 5. and 25. Consult also James ii. 21. I will not, unless compelled by the high regard I have for your learning and your virtues, go into these inductions, for surely our numerous readers would not thank us for our pains.

I will only add, after requesting you to brush the dust off your Parkhurst Hebrew Lexicon, and if you choose to refresh your memory, you may look into Roys, (not a work of high authority, except as a concordance,) and you may find from one to two hundred occurrences of this interesting word, diverse from those you have given. I say, I will only add that your reasonings and inductions on *nasa* leave Isaiah liii. 4, 11, 12, as it was. If, indeed, this whole chapter do not teach that the Messah did suffer for us, the just for the unjust—that he both bore our sins, and bore them away—that he was wounded for our transgressions, bruised for our iniquities; stricken of God, and afflicted for our offendings—that it pleased Jehovah to bruise him, to put him to grief, and to make his soul an offering for sin—it can prove, it does prove, nothing at all.

Speculators and system-mongers, unable to make these scriptures tally with their notions of justice and expediency, have contended against the language of Apostles and Prophets as figurative and farfetched, and sought to substitute for the doctrine of the Spirit

a vocabulary of their own, more agreeable to there respective theories. I fear some may imagine a squinting of this sort in some remarks of yours, as the following.—"Does law or justice admit of such substituted punishment?" What law, or what justice? In return I ask, Does law or justice admit of the punishment by death of an innocent person? My dear sir, we have many very imperfect logicians among system-makers as well as in other classes of society. They dash on Scylla while steering from Charybdis. We see the divine law impinged when something impinges our theory of God's justice; but we do not see that while we are protecting the *law* we are dishonoring the *character* of God by imputing to him the sacrifice of his Son most unjustly and cruelly. For, mark what I say, *if the Messiah, God's Son, did not die under the imputation of sin, as a sin-offering, and for us sinners, all the logicians in America will not convince me that it was just to suffer him to die at all.* And who allowed his death? Was he not delivered by the determinate counsel and foreknowledge of God! He asked to be *spared;* but God *could not spare him and save man*; and therefore he submitted, saying, "*Not as I will but as thou wilt.*" "He spared not his own Son, but delivered him up for us all." "Awake," said Jehovah, "O sword, against my Shepherd—against the man that is my fellow—smite the Shepherd, and let the sheep be scattered." We know who has applied this to the Father and the Son.

I have weighed the above italicised proposition and am sorry to discover that it does not seem to have impressed its momentous weight upon your mind. Why, my dear sir, if God's only and well beloved Son could be murdered according to prophecy, by his counsel and foreknowledge, by his own immutable will, without any sin done by him or imputed to him, who could feel safe in the universe of God, though

innocent as Jesus, and pure as the throne of Jehovah? When, then, you ask, "Does law or justice admit of such substituted punishment!" Remember what the denial of it implies and involves. I ask, Do law and justice admit of the punishment by death of an innocent person! Nay, what moral law justifies the suffering of an innocent person? Every demurrer against the imputation of sin with whom I have debated, is stricken dumb just at this point. Any one that can show me the justice and the law of reason that sanctions the death of those dear innocents whom Herod slew, whom God has slain in the deluge, in Sodom, Egypt and Jerusalem, that he slays every day by the scythe of death, I will in return show to him the justice of substitution and imputation —I will justify the death of the Messiah as a sin-offering by all the facts, documents, and reasons by which he justifies events innumerable, occurring still in the fortunes of every family in the observation of every man of sense and reflection.

As I have not now room for a full exposition of my views on this subject, I must defer till another moon, Meantime, my dear sir, I will send you this, *in proof* a month before the number appears, that you may have time to explain yourself before the next number be due. Come up to the points now elicited, and leave the Westminster Divines and your orthodox opponents to themselves. We have the Bible, and that is enough. Our brethren are anxious for the full examination of this whole subject.

As ever yours,

A. CAMPBELL.

REVIEW OF BRO. CAMPBELL'S IV LETTER.

(CONTINUED.)

Dear brother Campbell:

It seems that my mode of expressing ideas, must be very obscure, seeing I cannot be understood, I will now express them generally in your very language, which is plain and forcible.

in your Christian Baptist, revised by D L Burnet with your last corrections, I find you ably contending for the very doctrine I have advocated in this our discussion, but which you seem now to oppose.

On page 511. "Then he led him (Abraham) out, and said to him, Look up now to heaven, and count the stars, if you can number them. Then he said, So shall your seed be. And Abraham believed God, and it was counted to him for righteousness. Gen. 15. This faith in this promise was accounted to him for righteousness. So says Moses, and so says Paul: but so does not say John Calvin, nor John Wesley. One says, his system says, that it was, Abraham's faith in a future Messiah, which was accounted to him for righteousness, and the other says, it was Abraham's obedience which made him righteous. I am not to argue the case with them." 'Therefore it was accounted to him' (i e his belief in this promise, that he should be the father of many nations) for righteousness. It brought him into a state of favor and acceptance with God.

'He that believes that God raised up the crucified, dead, and buried Jesus, and made him the Savior of the world, believes in the same manner; i e, rests upon the truth and power of God; and this belief of the promise of eternal life, through a crucified Savior, is just of the same kind as Abraham's faith—the object only different. And therefore all they of this faith are blessed with believing Abraham.

Page 512. Now the true faith has in all ages, been one and the same thing, in kind, if not in degree. The true faith has ever been the belief of all the revelation extant at that time. Hence Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, &c. were all justified by believing the communications made to them So Paul teaches, Hebrews x. 1. Noah became heir of the righteousness, which came through faith, by believing God's promise concerning the deluge, and Abraham by believing, 'So shall your seed be."

'System-makers, to form a theory in the crucible of their invention, say, that all were justified by believing the same thing. But this no man living is able to show. It is true; I contend, that the ground work of salvation by faith was either prospectively, or retrospectively the sacrifice of Christ. But not a person on earth believed that the Messiah would die as a sin-offering, or rise from the dead, from Eve to Mary Magdalene. Without believeing this, now-a-days, none to whom it is reported can be saved. The patriarchs had visions and anticipations of a Messiah, but so indistinct, that they who spoke most clearly, Peter tells us, were not able to understand them: for, although they sought diligently, what the Spirit which spoke in them could mean, they did not understand its communications. But to conclude this episode. The father of the faithful was accounted righteous through believing the promise made to him, and all his children

shall be ranked with him through believing the communications made to them. Romans 4: to the end,

These are sentiments, with one exception, which I have been endeavoring to plead in this discussion, and which I have thought you opposed. I should be glad to know that these are still your sentiments. The one except one I have made to the above extracts, is this, 'It is true, I contend, that the ground work of salvation by faith was either prospectively, or retrospectively the sacrifice of Christ.' This I view as a mere salvo of my brother to secure his orthodoxy from impeachment. How it can be made to agree with what immediately follows I confess I cannot see. How the sacrifice of Christ could be a means of salvation, when not one from Eve to Magdalene believed, or understood it I have no conception. If it was a means, it operated on the mind of God alone, and not on man. By it I suppose you mean, God was pacified, placated, propitiated, or made propitious, and reconociled to man, so that he could pardon the guilty, and save him from sin. But of this I have more to say in its proper place.

I now proceed to review your IV Letter. In the commencement of it you glance at the points in which you think we have concurred; which points you include in nine propositions. These with a few exceptions I have long since received as true. The exceptions I will now point out.

Prop. 1. You say we concur in this, 'That *to expiate*. and to *pacify*, and *atone for*, are scriptural ideas and expressions-' In this my brother is mistaken. I have constantly asserted that to *expiate* and *atone for*, are not scriptural expressions; they are no where found in the English Bible. Besides, I have said. that 'sins atoned for,' as you express it, is not a scriptural *idea*, but an awkward expression used by some to support their system of religion.

Prop. 5, If I understand you in this proposition, I can see no concurrence of our ideas. It is the very point in which we most widely differ. See my II letter of review—page 158, 159

Prop. 6. You say, 'Salvation, then, under the law, spiritual and eternal was through faith, repentance and sacrifice, as it was from Adam unto Moses.' In this sentiment you think we concur. Did I ever intimate that spiritual and eternal salvation was ever obtained by sacrifices from Adam to Moses, or from Moses to Christ? Have I not called upon my brother for proof of this your position? We have concurred in this, that the sacrificial system under the patriarchs was substantially the same as that under the law, and that they could not give spiritual and eternal salvation to any?

On page 146. You take notice of five affirmations (as you are pleased to call them) which I have made in my previous communications to you. 1st. You say, "You intimate that errors, or as yon define errors, viz: sins of ignorance, require blood; but that greater transgressions, or what are in contrast with simple rrors, called sins, are forgiven without blood or sacrifice. In

one sentence, that errors require blood, and that sins did not!' This last sentiment you express with a note of admiration. My brother need not wonder at it, for it is the appointment of God himself Of the many texts to which I have already referred as proof positive on this subject, I will quote one which is decisive. Num. xv, 22--31. "And if ye have ERRED, and not observed these commandments which the Lord hath spoken unto Moses—Then it shall be, if aught be committed by IGNORANCE without the knowledge of the congregation, that all the congiegation shall offer one young bullock and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is IGNORANCE. (Mark this, my dear sir.) And they shall bring their offering and their sin-offering before the Lord for their IGNORANCE. And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in IGNORANCE. And if any soul sin through IGNORANCE: then he shall bring a she goat for a sin-offering, and the priest shall make an atonement for that soul that sinneth ignorantly, when he sinneth by IGNORANCE before the Lord, to make an atonement for him. and it shall be forgiven him. But the soul that sinneth PRESUMPTUOUSLY (mark the contrast) the same reproacheth the Lord, and that soul shall be cut off from among his people, because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him,' i e, It shall not be purged away by sacrifice. Now, my dear sir, is it not plain from this passage, that errors and sins of ignorance required blood in order to be forgiven? And that sins—presumptuous sins [for so have I defined my meaning) did not admit of sacrifice, because they were unpardonable by law, such transgressors must be put to death without mercy. If such were pardoned, this pardon was not an exemption from the death denounced by law, nor was it obtained by legal sacrifice; but it was a spiritual pardon, or justification of a soul granted to believing humble penitents, who pleaded mercy. Lev. xxiv, 40. 43. If then I have affirmed this, is not the affirmation based on truth?

2: You say, that I 'intimate that there was a gospel preached to Abraham, by which Jews and Greeks were justified, and that it had neither blood nor sacrifice in it.' And how will my brother prove that blood or sacrifice was a part of that gospel? You will say, because Abraham offered sacrifice? Must I conclude that because Moses sacrificed, that the law was part of the gospel? Paul says, 'the law is not of faith.' If Abraham's sacrifice was part of the gospel, so must be the sacrifice of Moses for you admit it is the same sacrificial system.

3. My third affirmation is, as you say, 'That the Jews under the law, and the Gentiles without the law, were justified by Abraham's gospel without any sacrifice, or deeds of the law'—

and then you strangely ask, Do you make sacrifice one of the deeds of the law? I verily do. Does brother Campbell deny it? He may deny what no intelligent man ever affirmed; that the sacrifice of Christ is not a deed of the Mosaic law, and he will boldly tell us, 'that not a person on earth believed that the Messiah would die as a sin offering, or rise from the dead from Eve to Mary Magdalene,' and that John Calvin's sentiment was wrong, who said that *A*braham was justified by faith in a future Messiah. I refer to your lucid remarks quoted in the beginning of this letter.

4. In this you strangely represent me as teaching, that remission in all cases both before and since the law, is without shedding of blood. Brother Campbell, I have never taught this, I have never affirmed it, I have never been conscious of such a thought passing through my mind. To this discussion I appeal for justification from this charge. I have constantly maintained that pardonable sins of error and ignorance were remitted through the blood of legal sacrifices, and that under the gospel we are all justified by faith in the blood of Christ. Had I affirmed that 'Noah became heir of the righteousness, which came through faith, by believing God's promise concerning the deluge and *A*braham believing, So shall thy seed be,' then, there might have been some plausible ground for the charge.

On Page: 148. You say, 'I am sorry to see my brother, Stone, intimate a doubt on this subject, i e that the seed of the woman was *C*hrist—the bruising his heel indicated Messiah's sufferings—the bruising of the serpent's head intimated Satan's ruin—the Lamb, sacrificed by Abel, is the Lamb slain from the foundation of the world.' My dear brother it would make me sorry to cause sorrow to one whom I so highly esteem as I do you. If ever I expressed any doubt on the subject you named; I am perfectly unconscious of it, and am entirely ignorant of the time and place, when and where, such a doubt is expressed. In the belief of these things I have been firm from my earliest recollections of truth. Sorrow then no more for me from this cause. Rest assured you are mistaken.

Page 150. You think my opposition arises from a conviction, that if you establish that sins in general were expiated by patriarchal or legal sacrifices—and especially on the principle that the victim died for, or, instead of the offerer, the whole system of old orthodoxy naturally follows. I believe I have more honesty than to oppose any doctrine, because it is old or new orthodoxy; but I have opposed some of the doctrines you advocate, from a conviction that they are not the doctrines of the Bible, I must

oppose, irrespective of old orthodoxy, that all sins, but the sin of apostacy, were expiated by patriarchal or legal sacrifices, for reasons already stated in this discussion. And for the same reason, I must oppose the doctrine that the victim died in the stead of the offerer. I think I have clearly proved, that no victim ever suffered death at the altar, as a vicarious substitute, or in the stead of the offerer; because no person, against whom the law denounced death, was permitted to offer a sacrifice for his sin. Against pardonable transgressions, against sins of error, and of ignorance, the law did not denounce death: therefore the death of the victim was not in the stead of the offerer's death. Was the woman after child birth worthy of death, and therefore, the death of the victim slain for her, was in the stead of her death? Was the leper--the man with a running issue, and many other similar cases, worthy of death, and therefore the death of the victim was in their stead? If this be the old or new system of orthodoxy, I must reject it, although 'more learned, more devout, more intelligent, and more practically useful, than old or new heterodoxy.' My rule for judging is, does the Bible teach it?

My brother thinks it is my dislike of old orthodoxy, that I have so tenaciously adhered to the doctrine of sacrifices, which as I think were taught by Moses and Paul, and that I have opposed the opposite. Might I not also think, that your fondness for old orthodoxy, and your high encomiums of it, is the cause, why you so strenuously advocate its fundamental doctrines? For when once it is admitted, that the victims were substitutes, and died in the stead of the guilty, then to be consistent, we must receive the whole orthodox system, as taught by the Westminister creed makers. For, if I understand you, the man, guilty of death by law, is freed from this sentence by bringing a victim, which suffers death in his stead--God is now *pacified*, now *propitiated*, or made *propitious*, he is now *reconciled* and *placated*, to the sinner. Does it not follow that the great anti-type, the Lamb of God, was a substitute and his death was in the stead of the guilty world—that God was propitiated, made propitious, and his anger turned away—that his law's demands were satisfied-- and the honors of his government sustained in his granting pardon to the guilty? Then, it certainly follows, that Paul's doctrine of no justification by the deeds of the law, is overthown; for the person and his surety are one in law; if the surety, pays the debt, due according to law, in the stead of the person, then is the person free from obligation, and is justified on the principle of law, not of grace; for there can be no grace, pardon nor mercy in the justifier on this principle.

If the surety or substitute, Christ Jesus, must suffer the penalties of the law, and part of those penalties were eternal death, then must he be eternally suffering death; and if justification or pardon cannot be granted till the demands against the sinner be satisfied, it follows that it cannot forever be obtained, for it will require an eternity to suffer the demand. If he suffered temporal death as a substitute or in the stead of those under the sentence of death, Why do all die?

Are we not required to forgive one another, even as God forgives? Are we not to be imitators of him? 'Forgive us our trespasses, as we forgive them that trespass against us.' 'If thy brother repent, forgive him.' 'A certain king would take an account of his debtors; among them was one who owed him 10,000 talents, and had nothing to pay. The debt was just, and justice demanded payment—the poor debtor acknowledged it—but humbled himself, and pleaded for mercy: The king graciously forgave the whole debt. SO IS THE KINGDOM of HEAVEN. Had an advocate of old orthodoxy been there, he would have taught a very different doctrine from that of the great Teacher. He would have said, The debt is just, and, therefore, must be paid; pardon cannot be granted on any other terms. If the debtor cannot pay, a surety must. Agenerious, wealthy man, becomes his surety; and pays the full demand. Now, says ,the creditor, I forgive—I pardon. Does the debtor thank him? Is he under any obligation to him? Is there any thing like pardon in the case? But the debtor is now justly indebted to the surety for the full amount; and his surety must forgive as God forgives; that is, when the debt is paid. Is not the idea of pardon, and favor entirely excluded from this system of old orthodoxy.

Had this been the true system taught in the Bible, is it not strange that the doctrine can never be found there? Was it taught by Christ in his sermon on the Mount? Not a hint of it. And yet said Jesus in the conclusion of it, Whosoever heareth these sayings of mine, and doeth them, is like a man that built his house upon a rock. Was it taught by Peter at Pentecost? Not a hint of it; and surely had it been true, he would not here have omitted it; yet 3000 were saved without the knowledge of it. Yet the doctrine is dubbed orthodoxy—a fundamental truth!

On page, 151. My brother still contends that the patriarchs from Abel offered up sacrifice to God, through faith in the promised seed, and were pardoned in anticipation of the redemption of the transgressions to be brought in under the New institution. Yet you acknowledge they neither understood, nor believed that Messiah would ever die as a sin-offering, and rise from the dead; and yet you quote Isai 53, and Daniel 9, in proof—of what? That Messiah would die, and yet they neither understood, nor believed that he would die as a sin offering. I had asked (pa. 152) Is there one instance on record, from Adam to Christ, of

one person being justified by (faith in) the blood of Christ? You answer: 'Moses esteemed the reproach of Christ, above all the wealth of Egypt, and endured as seeing him that is invisible.' My brother surely cannot think that Christ in this text means Christ the Lord! It means the anointed people of the Lord; for so the words Messiah and Christ often signify.

Your affectionate, and old brother

B. W. STONE.

THE UNION OF CHRISTIANS.

The following is the substance of a course of lectures on Christian Union, delivered in Jacksonville, Illinois, in January 1841, by B. W. Stone.

The Union of Christians is the all engrossing subject, which occupies the minds, and engages the tongues and pens of the Christian community at the present day. This is truly cheering to the pious of every name; because it plainly indicates that the professors of Christianity are awaking from the sleep of ages, and begin to see the incompatibility of disunion, and sectarianism, with the holy religion of the Bible; they see their deleterious effects on society in general, and are anxious and engaged for their removal, and to have a better state of things introduced into the world. It is too evident to be denied, that the christianity as now generally exhibited, is almost a caricature of that taught by the Savior. This was the ministry of reconciliation--to reconcile the jarring world to their God, and to one another, and to unite and bind them together with the bands of love, and peace. But is this the ministry—are these the divine effects of the christianity now taught in the world? Alas! With a sigh we have to say, No.

The attempts, hitherto made to effect this desirable object, have appeared to me to be ropes of sand. Heterogeneous materials can never unite; for "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And

what concord hath Christ with Belial? And what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2. Cor. vi 14—18. These are given as reasons, why the saints should not be unequally yoked together with unbelievers. The force of these words has been partially lost by applying them solely to intermarriages between believers and unbelievers. Of the evil of this we have no doubt; but that the apostle had a higher object in view—the unity of Christians, we firmly believe.

A yoke needs no definition; its mechanism and use are perfectly understood by us all. Its design is to unite the energies of cattle on whose necks it is put; were it not for this, their strength would be exhausted without producing the designed effect; for frequently they would pull in opposite directions, and effect no good. But the yoke unites them and their energies. In this sense the law of Moses was called a yoke, because by it Israel were united in the great work required of them. In the same sense the law of Christ is a yoke to unite his people in the great work of saving the world. We acknowledge there are many other yokes besides those of Moses and Christ—yokes made by the wisdom, rather by the folly of man, by which the various sects are united to their particular parties. Yet these yokes we do not acknowledge of divine authority. The yoke of Moses, and the yoke of Christ, could not be worn by the same person at the same time; nor can we see how a party yoke can be worn together with the yoke of Christ; it is certainly a hindrance, and can effect no good, but it is an evil continually. The Christian world begin to see and feel

these yokes are clogs to their liberty in the gospel, and many are throwing them off as useless lumber.

The Father of mercies saw with pity our fallen, wretched world like lost sheep, wandering in "the dark and cloudy day," anxious to find rest from their devouring enemies, but continually falling into the mouth of their fell destroyer. In love he determined to raise a standard on earth, in order to collect and unite the poor, distracted and confused world, and give them rest and salvation from all their enemies. This benign intention he communicated to his prophet Isaiah, saying, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek, and his rest shall be glorious." Isai: xi. 10 This ensign was the Lord Jesus—the root of Jesse—the root and offspring of David—David's Lord, yet David's Son. This ensign, or standard was raised more than 1800 years ago on Mount Zion in the view of the world—its flag yet waves on the breeze of the Spirit, inviting all to flow to it for rest and salvation. In the Bible is Jesus evidently set forth in all his unsearchable riches. Under this banner the primitive Christians fought the good fight of faith, and conquered; under this they enlisted millions of their dying fellow men in every land, and led them triumphantly into the kingdom of God.

Happy would it have been for the world, had the church thus continued united under the ensign of heaven. But, alas! The craft of making standards —human standards, prevailed—scores are made by men, and multitudes prefer them, and enlist under them instead of the good old standard of heaven, the Bible alone. Their makers have promised their followers more permanent union and peace; but the contrary has been the fact. Division has succeeded every such standard, and is now the order of the day —and while such standards exist, Christian union cannot be effected.

We will suppose all these various sects are together in one wide plain, there various banners stationed around. The sound of the trumpet is heard—the alarm drums are beaten–to arms–to arms—the enemy is near, is vociferated by the officers on the top of their voices. The soldiers all immediately face to their different colors, and quickly repair to them, soon are they marshalled in order for battle--they look for the enemy, but seeing none, they inquire of their leaders, where they are. See you not, say the leaders, that group of men standing under yonder strand of colors? They are our enemies; they are damnable heretics, hated by God and all the saints. They even dare to deny the five holy points of our religion, and if the foundations be destroyed, what shall the righteous do? If they prevail, we are undone—they must be exterminated, it is not fit that they should live on the earth. Now, be valiant in fight, quit yourselves like men, be strong—take good aim, present, fire. Excited by such harrangues, the soldiers obey. Away flies a volly of balls of calumny, detraction, misrepresentation; and verbal persecution. (Civil power has now forbidden lead, fire, steel and gibbets.) The party assailed is not idle—they return the fire, excited by the same spirit. Nor are any of the other parties idle—all fighting one against the other. O unhallowed warfare! God dishonoring, and world distroying warfare! The boast and joy of hell, the grief of every humble saint!

In the beginning of the present century the standard of heaven was almost forsaken—all havng enlisted undre the party standards of the day. There was a great and a general revival of religion—the attention of Christians of every name, was taken—they flowed together in one spirit—worshiped together,and loved one another as brethren. But the jealous demon of partyism became alarmed, for fear their party would lose. This alarm was spread, and the most blessed

work I ever beheld on earth was marred. Wearied and sick of partyism, and party standards, and party yokes, five of us, Presbyterian preachers, fled for refuge to the standard of heaven alone, forsaking all others. We were derided as enthusiasts—as mad men for such a procedure; and it was confidently predicted that we should speedily come to naught. O what blasphemy upon the Bible, and its divine author! that he should give us a book for our guide to heaven, so imperfect, that it could not answer the purpose designed!

We found experimentally, that by this bold, party-daring step of enlisting under the standard of heaven alone, the sectarian world were all engaged against us, and threw their fiery darts against us in constant volies. The craft was in danger. If we prevailed, they must fall—their pride of opinion—their love of honor—their streams of wealth, and worldly ease, must all fall. The wail of Babylon would be heard afar off. "Alas! Alas!! That great city; for in one hour is thy judgment come." At this opposition of the sectarians we need not wonder; for our very design and aim is, to destroy partyism, and to unite under the one standard, and name, all the family of Jesus on earth. It always was, and forever will be, that the children of the bond woman, persecuted, and will persecute the children of the free woman. They must be cast out.

These remarks shall suffice for an introduction to the subject of Christian Union. I shall base the whole on John xvii. 20,21,22. "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, even as thou, Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." From this text I design to deliver four lectures.

I For whom did Jesus pray, that they might be one.

II What that union is for which he prayed.

III The means by which this union is to be effected.
IV The happy consequence of such union.

LECTURE I.

1. For whom did Jesus pray that they might be one?

The answer is easy, "For them also who shall believe on me through their word." There are three things necessary to constitute and designate a true believer. 1st. The word or testimony of the apostles is the foundation, or means of their faith--they believe "through their word." "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." So then faith cometh by hearing, and hearing by the word of God." 2d. Another thing indispensible in faith is the object of faith--"them who shall believe on me"--that "he is the Christ the Son of God." 3d. The third thing is, that "they may have life through his name," that "they may be one as he and the Father are one." With the things written, or with the scriptures, is connected life--eternal life, by faith the connecting link. Without the scriptures there is no true faith, nor life--the scriptures are the foundation and means of both--without faith the scriptures are unprofitable and life not obtained. Many profess to believe in Jesus because their parents believe in him, and because it is unpopular not to profess to believe in him. For the same reason, had they been born and raised among Mahometans, they would have professed faith in Mahomet. Such faith is not productive of life or good fruits, and pronounced by James as dead being alone. True faith in Jesus works by love--sanctifies the heart, receives the Holy Spirit, overcomes the world, leads to repentance, reformation and obedience, and produces eternal life; for "he that believeth on the Son of God hath eternal life." "Whoso believeth that

Jesus is the Christ is born of God." For such believers as these Jesus prayed, that they might be one. He did pray that light and darkness might be one—that righteousness and unrighteousness might be one —or that disobedient believers, and obedient believers might be one as he and the Father were one, for such a prayer could not be granted. Neither did he pray that the many sects of professed Christians should be one; for this is equally impossible, seeing among all the sects there are multitudes that have not the Spirit, "who mind earthly things." Such union is not desirable.

It may be asked, How can faith in Jesus as the Son, and anointed of the Father, produce such divine effects? I answer: In believing this, we ascend to the Father in heaven, and see his boundless love to the world, bursting forth in the gift of his Son, to live, die, and raise again for our justification and salvation —we see the love of the Son in leaving the abodes of glory, and his matchless condescension in humbling himself for our good. Who in heart can believe these things and remain unaffected? Who, believing with all his heart that Jesus is the Christ, the Son of God, will not bow humble submission to his will? Who will not be influenced by such faith to come to God in his own appointed way, and receive his Holy Spirit? Who, having received the Spirit through faith, do not love the brethren, and become one, even as the Father, and Son are one?

B. W. STONE.

(TO BE CONTINUED.)

For the Christian Messenger.

In the second number of the Messenger is submitted a few thoughts for the reflection of the Elders of congregations, which I hope will be duly considered,

and also acted upon by all who have been called to this good work. It was there urged that part of the Elders duty was to visit their brethren at their house, and instruct, admonish, and exhort them in order to the discharge of Christianity. This is a subject in which I feel an increasing interest, and wish further to urge it upon the Elders of every congregation. And I would also invite the attention of all our Evangelists to this subject; that they may urge it upon all suitable occasions. You no doubt feel solicitous for the spiritual welfare of those, who make profession under your labors. Will you not then urge these things? But some might ask for divine authority for pursuing such a course. I would ask such to read part of the 20th chapter of Acts, beginning at the 17th verse. There we are informed the Apostle Paul called to him the *Elders* of the church at Ephesus, and laid before them his manner of life as a Christian; no doubt for their imitation, he speaks of his course as a teacher of religion. In verse 20, he observes I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and *from house to house.* I would ask what was the object of the Apostle in thus speaking? Was it merely to boast of what he had done? Or was it to be imitated by the Elders whom he had called together? Surely all will say the latter. Then if Paul would be imitated by the Elders in Ephesus in his course, surely he designed to be followed by all others in every age and at every place. The Apostle surely believed that the future welfare of the christian church greatly depended upon the christian deportment of the elders, and the course pursued by them towards their flocks. The solemn charge he gave on the occasion referred to, is evidence of the fact.

Take heed to *yourselves* and all of the *flock*, &c. To sustain a good moral and religious character, is indispensible on the part of an Elder to enable him

successfully to lead his flock in the way of righteousness. Therefore all his reproofs, rebukes, and exhortations, should be fortified by pious example. But there are some who sustain the character, and yet it is to be feared do not to the full extent, feel the obligation which is binding upon them. Let such know that their office is no bed of ease, on which the indolent may rest with careless indifference; unceasing care and anxiety should be felt by them for the spiritual welfare of all under their care. I would that all could feel the force of what is expressed by the poet in the following lines—

'Tis not a cause of small import,
The pastors' care demands,
But what might fill an angel's heart,
And filled a Savior's hands.

If the importance of what is here expressed was rightly appeciated, Elders would not be satisfied with merely giving their congregations an occasional lecture on the subject of religion without ever once enquiring into their spiritual welfare--no; such would be their anxiety for them they would not stop short of visiting all their brethren, and enquiring into their several conditions, as regards their advancement in the divine life. And they would impart to them the necessary instruction, to enable them to discharge their christian duties, and over come the temptations of the wicked one--they would know of them whether they were living in the practice and enjoyment of the christian religion; if not they would urge the necessity of it upon them. Will not our Elders be more faithful in these duties?

There are many young converts, who require instruction. But our brethren need to be reminded of their duty towards their Elders--they must sustain them, while they are employed in this work; for they cannot faithfully discharge all these duties, without the churches administer to them, in carnal things.

And in this there is utterly a fault amongst us; there is evidently more zeal for sustaining Evangelists, and making converts, than teaching them to observe all things commanded by the Savior. But we hope the attention of our brethren will be turned more to this subject; for its importance demands attention—immediate attention. I would ask, ought not the churches every where to be as forward to sustain their Elders, and enable them to discharge their duty towards those who are under their care, as in sustaining Evangelists in order to convert men and women to Jesus Christ? Is not the work equally important?

These things are submitted to the consideration of the brethren, with the hope of stirring up their minds to this important subject. And I should be gratified if some of our talented and influential brethren would say something on this subject, in order to give it greater weight. May the Lord bless our efforts to promote his cause, and to his name be the praise.

LIVY HATCHITT.

THE DISUNION OF CHRISTIANS.

My mind was led into a serious train of thought from reading two articles on "prejudice," published in the Christian Palladium, for Feb. 15, 1841. With those articles I was highly pleased—ample justice was done to the subject. The monster was portraved in its true colors and features; the very sight inspired hate and disgust in all philanthopists, especially in the humble christian. A few pages after these lucid essays, I found an article headed, "The Reformation," published in the Editor's department, which seemed to me in direct opposition to the noble sentiments of thetwo former essays, and a practical illustration of prejudice in its most odious forms. "The Disciples, and Mr. Campbell and *his* brethren," are the subjects of

the Censor's vituperant zeal. The author must know that thousands of us disown the name *Disciples*, as a family name, and hold fast the name *Christian*. Yet we love those who prefer the name *Disciples*, because they are brethren. We have often, and constantly disowned A. Campbell as our master and leader; yet we rejoice in being called *his* brethren; because we view him, with all his real or supposed human imperfections, as a holy brother in the Lord.

The Censor in the Palladium says; "All reformations which reform the sinner *in spirit* and *practice;* enlighten the saints so as to make them more holy, and love one another more fervently, should be countenanced." Permit me to add, *vice versa*. This is a noble sentiment, and worthy of all acceptation. We all are professedly Reformers, my brother not excepted. While you see wrongs in us, do you see none in yourselves? While you are laboring to reform us, are you engaged to reform yourselves? You see wrongs in our *spirit* and *practice*; (with shame I acknowledge there are too many) but do you discover none in your own spirit and practice? Self knowledge is the only weapon that can slay prejudice. We must speak evil of no man—all bitterness in spirit and word must be laid aside; so says our common standard—we are to provoke one another to love and good works—not to wrath, and the evil works of defamation.

I acknowledge, and always have acknowledged from full conviction, that too much acrimony, and uncharitable zeal have been indulged and manifested between the Eastern and Western Christians for some years by gone. It is time, high time to reform from these evils. They do no good, but much injury to the cause we plead. We should now endeavor to strengthen the stakes of Zion, and build up her broken walls. The world needs our labors, which are vainly spent in the unhallowed warfare, too long waged among ourselves. Let us take the advice of the good old

Apostle, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby."

The brethren in the East are hereby informed that we in the West--the far West, are convinced that in the long struggle against opposers, we have greatly lost of the spirit of humble piety. There is now a general determination among us to build on the ground we have gained, and to go on to perfection in holiness. We invite you to do likewise. Reformation in spirit and practice is greatly needed. Union of Christians must take place in order to the conversion of the world. If any will fight their brethren let their strokes be blows on the air.

B. W. STONE.

P. S. We propose to the Editor of the Palladium, that he give an explicit statement of the objections he and the Eastern brethren have against us as a people. These objections I will endeavor to answer in a mild and candid spirit. We are not afraid of our errors being exposed—we wish to know them before we appear before our Judge in the last day, in order that we may reform. If you will publish my answers in the Christian Palladium, I should be glad to receive your objections against us, why you cannot unite with us, immediately. I wish your objections to be short and pointed. If you accord with this proposition, and proceed to its execution, I have no doubt, but it will greatly conduce to the interests of Christianity. B. W. S.

In the Christian Herald, for Feb. 14th, 1841, I have read brother Millard's remaks on a letter I addressed last Septe. to an old brother in Troy, Ohio. I request the Editors of the Christian Herald to publish that letter for my sake--for the truth's sake. As an injured old brother, I make the request—it will speak for itself. B. W S.

(For the Messenger.)

Middletown, Missouri, Feb. 28th 1841.

"Search the scriptures for in them you think you have eternal life, and they are they which testify of me." John v. 39.

The Bible is the best book that was ever written, rich with instruction, for time and eternity. It has been the wonder of the wise, and the support of millions, even in the hour of dissolution; it is the rock that has thrown on our sin worn world, that glorious hope of immortality, for which the Heathens would have given a world, and for which the men of genius among them sought with diligence but in vain. What is all the wealth and magnificence of the world to this glorious and soul stirring truth? Can any thing in the gay fields of imagination supply its want? Immortality, eternal life, unfading glory, are now made sure to us by him, who conquered death, hell and the grave. In vain had the lamp of reason alighted up her rays, and explored the system of nature. Cicero with all his eloquence together with all the aid of learned Greece had sought this pearl in vain.

In due time God developes the origin and destiny of man—he lays a foundation, on which we may safely build. The Revelation from Mt. Sinai, was indeed but moonlight, and yet under it that favored Nation enjoyed many divine blessings; but they could not from it gather plainly the glorious hope of immortality. The veil darkened that point—the cherubims covered it with their wings. But in the fulness of time, God sends his own Son to redeem us from the yoke of bondage, and from the power of sin and satan—he brings life and immortality to light through the gospel. He sends the glorious gospel to dispel the dark clouds of ignorance, and break the enchantments of vice--he has smoothed the road that leads to God with his illustrious example, and his life has given an unerring way-bill to his Holy word. The God of heaven

has set up a kingdom, that is never to be destroyed, Dan. 11 chapter. The power of the kingdom of darkness is to be overthrown by this little stone cut out of the mountains without hands.

God has sent forth his word conquering, and to conquer. It is the great and effectual means in converting the world. Men in the midst of folly and superstition may ask, how can these things be? But we would only refer to the ages when human law supplied the place of God's word, and that is sufficient to convince any impartial man of our assertion. In relation to heaven, then, brethren search the scriptures and learn of Jesus. Prepare to meet thy God, O Israel, build yourselves up in the most holy faith, and have fervent charity among yourselves, for that will hide a multitude of sins. This book also reveals the awful destruction of them who obey not the gospel. Hell with all its torments awaits the wicked. He whose voice is as the sound of many waters, will destroy you and appoint your portion with the devil and his angels. Turn then, O sinner! Jesus is ready and none that comes to him will he in any wise cast out, he is at the door, and if any man will, he may partake of the waters of life freely.

JOSIAH W. COX.

QUERY.

Brother A. S. Robards proposes the following query for answer.

"Is conscience innate, or the creature of education.

Answer. Innate ideas, innate knowledge, innate holiness, innate sin, and innate conscience, are words to me without meaning, contrary to scripture, and sound philosophy. That man is born with capacities to receive ideas, knowledge, and the moral qualities of holiness, sin and conscience, is true. A vessel may be made with a capacity to hold water; but if water be not infused, it will for ever remain empty.

From these remarks I have long since concluded that conscience is the result of our judgment on our own actions, and that judgment formed by education. Paul from his education in the Jews' religion, and his opposition to Christianity, judged his course right in adhering to the one, and opposing the other. In this he had a good conscience. But after be embraced christianity, he would have had an evil conscience in pursuing his former course. Why? Because of his better information and judgment. The papist from his education has an evil conscience when he neglects to count his beads, and when he indulges himself in eating meat in lent; but when he confesses these sins to the priest, and receives absolution, he feels a good conscience. From your education your conscience would not be thus affected. But, if conscience be innate, and not formed by education, all men would be affected in the same manner.

EDITOR.

I had started to a protracted meeting, some distance off when brother A. Campbell's V. letter arrived. He says that he had sent a proof sheet of that letter several weeks ago. This never come to hand. As soon as I received the last Harbinger, I hurried to the printing office, and ordered the printing of his 5th letter, and the one to him I had written previous to receiving his. I am glad that brother Campbell has come to definite points in this discussion. I promise in my next to meet them promptly. It is hoped that this discussion will soon close, and give us more room to plead for the union of Christians, and to show the means by which this desirable object can be effected. The present time I view, as the most important age for many centuries past. The Protestant part of christianity's advocates, are every where

waking up, and seeing the real state of the christian world. Union, union of Christians is the general cry. Catholics in Europe and America, are on the alert to subdue the world to their faith. On Ireland they have laid their claims; and on America too, as being first discovered under the flag of Papists. Who can foresee the events just about to astound, and revolutionize the world? The day of wonders is at hand. O christians, ye are brethren, why do ye wrong one to another? Would it not be a good thing to have a convention of the various denominations of Christians to be holden in some central point in America, and there and then consult upon some general points respecting the union of Christians? The query is proposed for an answer from the religious journals printed in America.

B. W. STONE.

NEWS FROM THE CHURCHES.

Elder J. McVey writes from Flat Rock, Ky. Feb. 16, 1841.

I have baptized about 100 since last July in these regions in two visits.

Brother J. W. Cox of Middletown, Missouri, writes Feb. 28th, 1841. The church in this section numbers 28. They seem to be living in their duty, and marching onward. No Evangelists attend us, but we meet together pretty regularly to worship the Lord in his own appointed ways. We had but 3 accessions last year.

Query, proposed by bro. A. Perrin, Stanford, Ky. How shall we understand Luke xvi. 9? "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." From the first verse to 12, is a parable spoken by the Lord.

1. The rich man had a steward who was employ-

ed to superintend his affairs. This rich man represents the Lord of glory, and the steward represents the Lord's servants, to all of whom he has committed the goods of this world, with directions to improve them for him: compare verse 12.

2. The steward wasted his employer's goods, by using them for his own advantage, and to feed his pride. This fitly represents the stewards of the Lord's goods, who embezzle them for their own use in pampering their pride, by purchasing costly apparel, building superb houses, furnishing them in splendid style with rich furniture, carpets, &c. These men never think that all these goods and money are not theirs, but the Lord's, and that he requires them to honor him with the substance in their possession.

3. The steward had to account to his master for wasting his goods, and was deposed from his office. So the Lord's stewards have to give an account to their Lord for wasting his goods; and if they shall be found to have been unfaithful in the unrighteous mammon, they will lose the reward of the true riches forever, verse 11.

4. This steward saw before him nothing but poverty and distress through life, without a home--without money, and without friends--unable to dig, and ashamed to beg. Friends he must have, and according to the world, he used a happy expedient. He called all his employer's debtors together and made them write other promissory notes instead of those formerly given by them; as a note formerly given of 100 measures of oil, was given up to the debtor by the steward, and one of 50 received in lieu of it. So of all the debtors. By this means, unjust as it was, he gained many friends, who invited him to their houses, and welcomed him to share of their abundance. So we the Lord's stewards are to make unto ourselves friends with the mammon of unrighteousness by giving liberally to the needy and poor among us--by

giving to aid Evangelists in spreading the gospel at home and abroad, and for other benevolent purposes. By this means we make many friends in earth and in heaven, who, when we may fail or die, will receive us, not into temporary abodes on earth, but into everlasting habitations in heaven. O! how much true riches we may secure and lay up in heaven, while we dwell on earth, by wisely and piously distributing our goods and money for the glory of God. "I was hungry, and ye fed me; I was thirsty, and ye gave me drink; I was naked, and ye clothed me; I was a poor lost sinner, and ye sent me the word of life; I was a poor condemned prisoner, and you visited me, and administered to me not only temporal comforts, but the soul cherishing hope of eternal life; I was a widow, with orphans, and ye visited and helped me. Therefore will the Lord say, Come ye blessed of my father, inherit the kingdom--everlasting habitations--the true riches of eternity. But those who have wasted the Lord's goods in living sumptuously, and not giving bread to the hungry, clothes to the naked, aid to the Evangelists, support to the widow and orphans, shall hear the dread sentence, Depart from me ye cursed into everlasting fire; because they had not made friends with the mammon of unrighteousness.

Wealth rightly, and religiously used, is a great blessing; but if improperly and irreligiously used, is a great curse. O that the world would lay these things to heart; especially the professors of christianity! Covetousness is idolatry, and no idolator hath any inheritance in the kingdom of heaven.

B. W. STONE.

Within the last three weeks we had a protracted meeting in Mt. Sterling, Illinois. I lift there no last Tuesday, up to which time between 30 and 40 had

been added. A meeting was carried on there also at the same time among the Presbyterians, Baptists and Methodists, and, as I understand, about the same number were received. In Springfield, Ill. about ten days ago a meeting closed, when a goodly number were added--how many I have not heard.

The attention of our country is at this time more generally, and seriously impressed with the subject of religion, than was ever known before. Nothing more needed than Spiritual preachers. Here is work for many. O that the Lord would thrust forth more laborers into his vineyard. Cannot Kentucky send us help? O that they would! We want plain, intelligent, humble, spiritual preachers--not philosophizing drones. Such the people will support and aid in the good work.

B. W. STONE.

RELIGIOUS NEWS.

Boone County, Missouri, Feb. 10, 1841.

DEAR BROTHER STONE:--

On Friday before the 5th Lord's day in last month, a meeting commenced in Fayette, Howard County. The teaching brethren in attendance, were Brothers Tho. Smith, M. P. Wills, J. P. Lancaster, J. Prewitt, Wm. Burton and myself. I was compelled, from imperious engagements to leave on Sunday evening after the meeting commenced; up to that evening ten additions had been made to the church; and among them, Bro. Hamden L. Boon and his lady.

Brother Boon had been for many years a very respectable preacher in the Methodist Episcopal Church. A short time previous, he had withdrawn from that church "with a moral and ministerial character free from reproach." On Lord's day he came forward to unite with the congregation, and availed himself of that opportunity to give his reasons, for having with-

drawn from *the one*, and his desire to unite with the other church.

His address was able, appropriate, and interesting; and was listened to with profound attention by a very large assembly. He spoke with great affection of his Methodist brethren, and bore testimony to their piety and christianity; and desired them to remember, that it was *their system*, and not the *people* under it he opposed—he regarded human creeds, and partyism as unauthorized by the word of God—opposed to the nature and genius of christianity, and the harmony and union of christians; and the union of the people of God, being in accordance with His word, and essential to the conversion of the world, he was constrained by a supreme regard for the word of the Lord, and a sense of duty, to unite with those who took the Bible as their only creed, who maintained the right of private judgment, and "received each other without regard to differences of opinion." But I pretend not to give any thing like a type of this interesting address.

Brother Boon having previously been immersed, and his character as a christian teacher well known, was set apart as one of the Elders of the church in Fayette. Bro. Wills remained until the Wednesday following, when 25 additions had been made. Bro. Smith continued until the Monday afterwards, (the 8th inst.) when the meeting closed; 59 having been added to the church during the meeting.

Among those who united, there were a few Methodists and Baptists, one or two Episcopalians—the rest from the world. 'Praised be the Lord.' If our beloved brethren will only "let Brotherly love continue"—'and walk worthy of their high vocation'—truth will triumph, and the union of saints prevail.

Last Lord's day Bro. Wills and myself were with the friends near Millersburg. One confession and two immersed who had previously owned the Savior.

Your Brother, T. M. ALLEN.

Bro. Gano writes from Centerville, Bourbon County, Kentucky, the 21st. January 1841. I was in Paris on the 3d. Lord's day in December, and the meeting was continued by either bro. J. T. Johnson and myself up to Christmas night; 5 additions; during our sojourn among them. Saturday morning bro. Johnson left for Caneridge, and I for Millersburg,--here I continued until the next Thursday evening, bro. J. Irvin with me from Lord's day evening--20 confessed the Lord, 2 united by letter--and one reclaimed --bro. Ricketts came on Thursday evening from Caneridge, and informed us they had gained 6 converts there." T. M. A.

OBITUARY.

Died at the residence of her father, in Sangamon County, Ill. Nancy Howser, consort of W. Solomon Howser, on the 27th, day of February, A. D. 1841, after a protracted illness of some six or seven months, which she bore with Christian fortitude and resignation. She embraced the Christian religion at an early age, and lived a pious and examplary life, and those that knew her longest, loved her best. She has left a disconsolate husband and one child, and a large circle of friends and relations to mourn her premature death, and their irreparable loss. But they have this consolation, that she left in the triumphs of faith in the religion of Jesus Christ, her Redeemer. She was entirely resigned to the will of her heavenly Father, although her suffering was great, yet she was never heard to murmur. "Jesus can make a dying bed, feel soft as downy pillows are." She was born in Shelby County, Kentucky, on the 19th, day of November, A. D. 1814, and removed with her father to Illinois, in 1835.

Bro. J. T. Johnson writes, March 4. 1841, that a meeting just closed at Mayslick, the fruits of which were 81 additions—more fully in the next number.

THE

CHRISTIAN MESSENGER.

APRIL, 1841.

VOLUME XI. NUMBER VIII.

CHRISTIAN UNION.

LECTURE II.

(CONTINUED.)

John xvii. 20. 21. "Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.'

On this text I delivered four lectures.

I. Who they are, for whom Christ prayed.

II. What that union is for which he prayed.

III. The means by which it is effected.

IV. The happy consequence of such union.

The 1st I have already considered, and it is believed, that I have made it evident, that true believers only are those for whom Jesus directly prayed. I have shown that three things constituted true believers. 1st. The means: They believe through the word of the Apostles. 2d. The object; They believe on me, and These are written that ye might believe that Jesus is the Christ the Son of God. 3d. The effects; That they might be one, and that they might have life through his name. I now proceed to

II. What that union is for which he prayed.

1. He did not pray that all that professed to believe in him might be one; because all that profess to

to believe, have not true, unfeigned faith—the faith of God's elect. To pray that such might be one with obedient believers, is the same as to pray, that light and darkness might be one—that righteousness and unrighteousness might be one—that the children of the bond woman, and the children of the free woman might be one. This would be impossible: such union would be like that of iron and clay—it is not desirable—it is inadmissible by the head of his Church: for all fruitless trees, must be cut down—the chaff must be winnowed away. The fruitful trees, and the pure wheat only, are to be preserved. The unrighteous shall not inherit the kingdom of God—the bond children must be cast out—they shall not be co-heirs with the free: Such unhallowed union has too long disgraced the church; weakened her energies—obscured her glory, and withered her influence. It is the strong hold of sectarianism—a bulwark against Christian union—a heavy weight on Zion's wheels—a gnawing worm on their vitals—the bane of christianity.

2. Neither did our Lord pray, that all the parties as such, might be one. All the parties are one in a general sense. Their scriptural name is, Babel, or confusion. Who in this day of light and inquiry, is so blind, that he cannot read the inscription plain and legible in the fore head of the Church so called? Who so uncandid as not to acknowledge that the christian world is all in confusion—in Babylon? Who so destitute of piety as not to long for the restoration of Zion? Who so callous as not to weep over her desolation? Who so deaf as not to hear the inviting, warning voice of God, "Come out of her my people, lest ye be partakers of her sins and of her plagues? Who so disobedient as to slight the divine command? And who so pusillanimously dumb as not to raise his warning voice to his fellows?

While the various sects retain their jarring creeds

—their different yokes—their various standards—their party names, and especially their sectarian spirit, and unbelieving members, is it possible that any bond could make them one, according to the prayer of Jesus? Yet in Babylon—yet in the great city of confusion, we acknowledge [however painful and humiliating the acknowledgment] that God's people are, and long—long have been, and will continue to be, 'till they become convinced of the fact. Till we receive this conviction, we shall not regard the voice of God as directed to us, Come out of her my people—we shall never make one exertion to obey that voice, by leaving the devoted place. Some may boast that they have clean escaped from the city of abominations. I fear I have not yet seen any of this happy number. Many of late have made exertions to leave the city; but they are so much infected with her spirit, and burdened with her wares, they make slow progress, advancing a few steps, and retrograding as many.

3. The union for which the Savior prayed, is, that all believers might be one, even as the Father and Son are one; as thou Father art in me, and I in thee that they also may be one in us. Some affirm that the Father and Son are one substance, one individual being. Even should this be true, yet we are sure that our Lord did not pray that believers should be one in this sense—that they should all be one individual being or substance. If we can ascertain what that union is between the Father and the Son, we can easily ascertain the union of believers, for which the Savior prayed. This we will now attempt to do.

1. The Father and Son are one in character. "He that hath seen me, says Jesus, has seen the Father; for the Father dwelleth in me, and I in him." We ask, What of the Father do we see in the Son? Not the substance of the Father, we are sure; "For no man hath seen God at any time, or can see him.'

But we see the image of the invisible God--the express image[*characteer*, character] of his person [tees hupostasioos of his substance.] It is then the character of God, the glory of God shining in the face of Jesus, or God manifested in the flesh, we see when we see Jesus. The character of the Father and Son being one, and believers beholding this character or glory of God shining in the face of Jesus, are changed into the same image from glory to glory. All that love, compassion, benevolence, mercy, grace, goodness, faithfulness, truth, &c. which we see continually flowing from the hands, the lips and acts of Jesus are, but God's character manifested in the face, or flesh of Jesus. In and by Jesus is the Father plainly declared, and made known. If ye had known me, ye would have known the Father also. How can we know the Father but by the Son? For no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him. This character of the Father and the Son appears to flow from that intimate union, described, by the Father being in the Son, and the Son in the Father; and this same character is formed in all believers by their being in the Father and Son, and the Father and Son in them. The believers become partakers of the divine nature. Stupendous grace! A worm of the dust united with the Father of the universe! And consequently with the Son and with all holy beings! They are holy as God is holy—righteous even as he is righteous--pure even as he is pure—good and merciful, even as he is—meek, gentle, obedient, patient, forgiving as was the Son. What christian on earth would not respond a hearty *Amen* to this prayer of Jesus?

2. They are one in Spirit. The Father loveth the Son, and the Son loves the Father--The Father peculiarly loves the saints, and so does the Son—The Father loved the world, and gave his Son to be their Saviour—the Son, also loved the world, and gave

himself a ransom for all. So believers are of one spirit. They all love the Father and the Son, and manifest that love by an unreserved obedience to all his commandments—they love one another with a pure heart fervently--they also love all mankind and like the Savior, weep over their miseries, and pray for them, and sacrifice their worldly substance for their good--to save them from ruin.

3. The Father and Son are one in operation, in the works of creation, providence and redemption, God created all things by Jesus Christ, and without him was not any thing made that is made; whether they be things in earth, or things in heav —whether they be visible or invisible, whether they be angels, principalities or powers. In the works of providence they are one. I, said Jesus, give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hands. My Father who gave them me is greater than all, neither shall any pluck them out of my Father's hands. I and my Father are one--one in our love, and providential care of the sheep. So were they one in the great work of Redemption. One heart, one mind, one purpose one will to redeem man, was both in the Father and in the Son. "Lo I come to do thy will, O God." Hence the saints ascribe their salvation to him that sitteth on the throne, and to the Lamb forever and ever. So believers are one in the same benevolent operation of saving the world. They are "workers together with God"--they co-operate with God and one another in all divine means, ordained of God to effect this great end. They regard not their own things, [exclusively] but, also the things of others. They divide their substance with the poor and needy --the widow and the fatherless; nor do they withdraw the hand of mercy from giving the means of sending the gospel to the world in darkness.

If all were thus one, the world would soon believe

in Jesus and be saved. O Zion, arise and shine, for thy light is come, and the glory of the Lord is risen upon thee. Then shall the Gentiles see thy light and flow unto thee---and they seeing thy good works will glorify our Father, who is in heaven.

(TO BE CONTINUED)

SIGNS OF THE TIMES.

By special request of Elder J. V. Himes, Editor of the Signs of the Times, the following notice is given of his paper. The Subject to which it is chiefly devoted is highly important and should be examined with prayerful attention. The Signs of the Times affords the best facilities of obtaining a knowledge of the second coming of Christ, of any paper now published.

SIGNS OF THE TIMES.

This paper is designed to illustrate the predictions of the holy prophets, and of Jesus Christ, and his apostles; particularly in relation to the second advent of our Lord Jesus Christ, and the establishment of his everlasting and glorified kingdom on earth. It will advocate the doctrine of the kingdom of heaven at hand; exhibit the signs of the times, of the near approach of the son of man in his kingdom. At the same time others, who hold different views such as a' temporal millenium, the return of the carnal Jews, to Palestine,-and a long spiritual reign before the personal coming of Christ, will have opportunity of presenting thir views fully, and fairly; or of controverting the opposite sentiments.

This is the first and only newspaper in the nation, that is devoted to the support of the doctrine of the advent near. It was started about one year since, without a single subscriber. The experiment has proved successful. Circumstances thus far, have shown that such a periodical was needed. We have received much greater enouragement than was anticipated. In addition to a good list of paying subscribers we have received high recommendations of the paper from several public bodies.

The editor has secured able and learned writers on the prophecies to aid him, by which he hopes to make the next volume more acceptable, and useful than the last.

The II. volume, will be commenced in March 1841. *Conditions are one dollar per year, on the receitp of the first*

No. None may expect a second, (unless by mistake) without complying with the terms. All communications should be addressed (POST PAID) *to J. V. Himes, Boston Mass.*

We only ask the patronage that our humble sheet demands, and of the *truly honest*; for we can only hope to benefit *such* by our labors. Will all such, favorable to our enterprise, give us the aid that duty demands.

THE EDITOR.

ROMAN CATHOLICS IN AMERICA.

Boston, October 29. 1840.

MESSRS EDITORS.—We have some news from a distance concerning ourselves and other parts of our country, which your readers may like to see. It comes to us in the May number of the "annals of the Society for the Propagation of the Faith" for 1840; printed at Lyons, in France. From the annual "compte rendu" of the French Society of the Faith, it appears that the following sums were expended in 1839, in sustaining Roman Catholic missions in the United States, viz:

Paid to the Lazarists; for the missions in Missouri and Illinois, the Seminary, and the College (Francs. of St. Marie des Barrens, - - - -	7,000
Outfit of Missionaries who left in 1839 to join those missions - - - -	9,333 30
To the Jesuits, for missions in Missouri and New Orleans, - - -	15,000
Ditto in Kentucky, - - -	6,000
There were also sent to my Lord Ecclertor, Archbishop of Baltimore, - - -	7,327
To my lord Loras, Bishop of Dubuque,	52,827
To my lord Pursell, Bishop of Cincinnati, -	39,827
To my lord Fenwick, Bishop of Boston, -	20,327
To my lord Kenrick, Bishop of Philadelphia,	20,327
To my lord Hughes, acting Bishop of New York,	831 50
To my lord Miles, Bishop of Nashville, -	26,827
To my lord Flaget, Bishop of Bardstown,	21,409
To my lord Hailandiere, Bishop of Vincennes;	65,827
To my lord Rosita, Bishop of St. Louis,	20,327
To my lord Blanc, acting Bishop of Natches,	10,827
To my lord England, Bishop of Charleston,	13,827
Outfit of missionaries to Detroit,	4,000
	341,843 80
Or, estimating 5 francs at 93 cents,	$63,582 70

This is what was sent by one Society, and does not include the money furnished by the "Leopold Foundation," and from

other sources: I have given the titles of the Bishops, word for word, as in the original. The "College of Ste. Marie des Barrius," is so called by mistake. A letter from "my lord Rosota,' Bishop of St . Louis, to the Secretary of the Central Council at Lyons, mentions the consecration of the church of St. Mary at the Barrons, 80 miles from St. Louis, and the Seminary there.

(N. Y. Observer.

THE JEWS.

There seems to be a movement among the Continental Jews in relation to the late events in the East. The following is the concluding paragraph of address to the Jews, published in Der Orient, a German newspaper:

"People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders!—Have really the will; a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers, build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has led you thr ough the vale of misery thousands of years. He also will not forsake you in your last conflict."

FOREVER.—" Who can paraphrase upon the words forever and ever? said the dying Newton. Yes, who can paraphrase upon them? What mathematician can number their years? Whose imagination so vivid as to stretch onward to that day when eternity shall have run its cycles? Alas! the imagination tires in the task; the mathematician is lost in his computations, and the mind faulters as it gazes into that dread abyss. Well might the dying free-thinker, as he was hovering upon its borders, exclaim, Oh, eternity! eternity! who can discover the abyss of eternity? What countless ages, for ever wasting, but never told and yet how near they roll! Their waves dash upon the shores of time at our very feet; and soon, Oh soon, we launch upon their shoreless bottom. Sinful man, art thou prepared to number the hours which make up that vast eternity to which you are hastening? Time-surveying professor art thou prepared to traverse those trackless paths which know no termination, forever? Awake, O thou that sleepest, and gird thyself for the Journey, Time is but a meteor's gleam: a single inch; and then eternity stretches onward to the judgment, and from the judgment, still onward, forever and forever.—[Western Rec.]

LETTER V.

REVIEW OF BRO. CAMPBELL'S VI LETTER.

PAGE 219.

Dear brother Campbell:

You complain of confusion with respect to the numeration and titles of our letters, but in the spirit of candor, you have attributed it to the true cause. It is a small matter, and we may console ourselves, that our books are paged, and reference can be made to the page, if not to the number of our letters. This you call your first suggestion to me on some points of order.

2. Your second suggestion is, That instead of my replying to your fourth letter, I printed a new letter on a new subject. My dear sir, did I not promise that I would review all your objections against my views from the beginning of this discussion, after I had finished publishing my four numbers on atonement? This promise I was fulfilling as fast as I could without filling up the Messenger with this subject. While you were writing your fourth letter I was examining the first part of your third. Had I passed over the latter part of your third letter, and proceeded to examine your fourth, you might more justly have complained that I had neglected to notice your strongest arguments. You suggest to me the propriety of a regular reply to each of your letters. This very thing I have labored to do, and by a little attention you will be convinced of the fact. Instead of replying to your fourth letter, you say, I have printed a new letter on a new subject. If you will examine that new letter of mine, you will find that it is a direct reply to the latter part of your third letter. If any thing in it is new, it was elicited by your previous remarks.

3. But my brother appears hard to please; for at one time my subjects are new and again they are old; for you add a third suggestion, that I am fighting over

the battles which, some 30 years ago, I waged against Kentucky orthodoxy. If I still retain the views I I had 30 years ago, if true *then*, are they less true *now*? And have they lost their power, if urged against the same orthodoxy whether in Kentucky, Illinois, or Virginia? But you suggest that I am doing this instead of coming to an understanding among ourselves on what the scriptures teach on atonement. How, my dear brother, shall we ever come to an understanding among ourselves unless we plainly state our views? Must we have a uniformity of faith before we can understand each other?

Under your third suggestion, you seem to blame me for stating and proving that the blood of the Lamb of God is the means appointed of God, by which he cleanses and forgives the penitent, obedient believer; and that this truth I promised to make appear; and in order to do it, I filled several pages of the Messenger, with references to the Hebrew *nasa;* and the Greek *anaphero.* You then say with double admiration, "And who of us doubts or denies this!!" And I ask, Who said this doctrine was doubted or denied by any of us! Am I forbidden to state and prove nothing but what we all believe? Or must I state what I know you doubt and deny, and thus provoke contention? My brother, I write not only for ourselves, but for others also. What doctrine is more worthy to be proved than the one just stated above? You think that these Hebrew and Greek words are not called for in this discussion; I think differently, and view the right understanding of these necessary to the right understanding of the doctrine, and the many texts in connection with it. But you tell us that you have not introduced these words. Is this given as a reason why I should not? Remember, my brother, I lead in this discussion, and have liberty to introduce what appears to me relevant to the subjects discussed.

Page 220. You say "That the blood of Christ is

the means of pardon, we both agree, and you need not prove it." Strange! Need not prove any proposition in which we agree! But you ask, "In what way is it the means of pardon? This you have not yet shown"—Not yet shown, brother Campbell! How then did you know that we agreed in this? You must mean, I have not shown it as you believe it. I have been explicit in stating my views on this subject again and again in my letters to you. But avaunt points of order and let us take up this subject, "In what way is the blood of Christ the means of pardon? In your own language, "Come up to this point frankly and explicitly, brother Campbell. The brethren and community desire to understand us clearly on this great subject."

I will state a few propositions, which will not be denied by any believer in the scriptures.

1st. It is God that pardons or justifies. Forgiveness is an attribute of his nature, and impenitence is the only bar to its exercise.

2d. He pardons only true penitents. Except ye repent ye shall likewise perish—Repent and convert, that your sins may be blotted out.

3d. Faith in Jesus that lived, died and rose again leads to repentance—how? Because in these the benevolence, mercy, goodness and love of God to man are manifested. The wonderful works done by Jesus in life were designed to lead the people to repentance; hence they were upbraided because they repented not. He farther says, that if these works had been done in Tyre, Sidon, and Sodom, they would have repented long ago, and received forgiveness. It may be asked, what connection is there between those works and repentance? I answer; those works produce faith in him as the Messiah, the Son of God, and Savior of the world. This believed raises the soul to God, from whom they see boundless love, grace and goodness to the world, bursting forth in the gift

of his Son to be their Savior. This goodness of God leads to repentance. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This same love, goodness and grace are preeminently seen in the death and resurrection of Jesus. This the scriptures every where testify. Faith in his blood and resurrection opens to our view the infinite source of God's love, goodness, benevolence and grace to the world, and leads us to repent. "They shall look on him whom they have pierced, and mourn." "God hath reconciled us to himself by the death of his Son."

4. When the sinner is thus brought to repentance, and to consequent obedience, he is pardoned. Will any doubt or deny this? Brother Campbell, am I not now sufficiently explicit? You may now complain, and say again, Who doubts or denies this? Let me now ask, Does not brother Campbell deny it? Or at least, doubt it? 1st. You say, my illustration of this doctrine is ambiguous and irrevelant. In my third number, page 93. this illustration is found. You say, "You introduced it for one purpose, and then commanded us to apply it to another. The first sentence is; How the death of Christ bears away our sins, or takes them away, I will endeavor to illustrate by a figure; and at the end of the figure, you tell us: this figure is introduced only to show what principle leads to repentance and forgiveness--the goodness of God." Had my brother considered, that taking away sin, bearing away sin and forgiving sin meant the same thing, as I had abundantly proved in the whole of that letter he would have seen no ambiguity in the whole illustration. Our readers are invited to read the illustration. But, say you "In the six pages of Hebrew the Greek references, as well as in the illustration, the grand point is strangely forgotten--overlooked." So my brother may think; my only answer is, that our

readers are requested to examine that number for themselves. I fear not their decision:

On page 221. You say, "The difficulty is not about the necessity of his death in order to reconciling us to God; but it is about the necessity of his death in order to God's pardoning us." Why not come frankly and explicitly to the point, and say, the difficulty is about the necessity of his death in order to reconciling, pacifying, placating, or propitiating God, or making him propitious in pardoning us. If this be not your sentiment, I have misunderstood you, and should be glad to be correctly informed by my brother; but we shall see in the sequel of this, your 5th. letter, whether you do avow the very sentiment. You ask "Would you have one to believe that you make our repentance, or reconciliation to God, the only reason why he should forgive us?" You may expect a negative answer; but despite of the contrary faith of Christendom, I answer, God forgives none under the new dispensation; but such as repent, believe and obey the gospel, through the name of the great Mediator, who lived, died, and rose again for our justification. Now, brother Campbell, does the New Testament show any other ground of pardon or reconciliation to God? If it does, do show it for our good. If there be no other ground of pardon there, then why ask such a question?

Again; on the same page you state what you think to be the philosophy of my atonement. 1st. The death of Christ is to be contemplated merely as a proof of God's goodness—2d. That his goodness perceived in the death of his Son induces to repentance; 3d, and this repentance superinduces the pardon of sin. Hence the only necessity for the death of Christ to have occurred, is its superior fitness to produce repentance, which of itself alone, when called into being, constrains forgiveness." I will

examine this your view according to the numerical order.

1: "The death of Christ *merely* a proof of God's goodness." Can my brother Campbell after reading my letters say, that I have taught that the death of Christ was *merely* (only) a proof of God's goodness? Our readers will determine this matter for themselves. Among other designs of his death; I have, according to scripture, said that it was a manifestation of his love, goodness, grace and mercy. Do you doubt or deny this? No; you have expressed your full agreement with it.

2. That his goodness perceived in the death of his Son induces [leads] to repentance." Now I ask, Does my brother doubt or deny this? Does any one doubt or deny it! I boldly avow the sentiment in the face of the world.

3. "And this repentance superinduces the pardon of sin." Exactly so: God will according to promise pardon every repenting sinner--who also believes and obeys the gospel. Does brother Campbell doubt or deny this? If he does not, Why make this statement as the philosophy of *my* atonement, and not his own? And why should he come to the following conclusion; i. e.

4. "Hence the *only* necessity of the death of Christ is its superior fitness to produce repentance, which of itself alone, constrains forgiveness." This is acknowledged a legitimate inference from your premises; all depending on the little word *merely*. This being incorrect the inference is also incorrect. This reminds me of the present controversy of being justified by faith *alone*. You say, "Brother Stone you must be explicit on this point else we shall be greatly misunderstood, if not traduced by our opponents." Now, brother Campbell, you will acknowledge that I am explicit on this point, *te judice*. If I am misunderstood, it must be by those whose religious sys-

tem is directly between their eyes and my views, who cannot, and will not see any thing beyond their own. If *traduced* by our opponents, they must show a more excellent way, before their traducements can effect the peace of my mind:

On page 221 and 222. You have written a remarkable sentiment which I will transcribe and examine. You say, "For my part, I will stand up before the universe of God, not only in affirming, but in attempting to prove, that the death of Jesus Christ our blessed and only Lord, was, and is, and evermore shall be, as necessary to demonstrating the justice as the goodness of God in forgiving sin. To unite mercy and justice in forgiving the sinner, was, in my view, the supreme end of God's *sparing* not his own Son; and I trust on this vital point there will be no difference between us. Come up to it frankly, and explicitly, brother Stone."

Yes, my brother, I will come up to it; and let me invite you also to come up to it; and let us not shuffle from it until we have fully examined it. Now I will in the first place ask my brother to make good his affirmation, and produce his scriptural proof, that the death of Jesus *was*, *is*, and *evermore* shall be as necessary to demonstrating the justice as the goodness of God in forgiving sin. 2. Prove from the same source, that to unite justice and mercy in forgiving the sinner, was the supreme end of God's sparing not his own Son. As you are so confident of these affirmations as true, I too wish to be equally confident if they are true. Affirmations as loud as thunder are no arguments to convince my mind; but I acknowledge they are with many as strong as sacred writ. You have the majority of the christian world on your side, and can safely affirm. Please, brother Campbell, come up to these points frankly and explicitly. It will be expected from you. You call your affirmations *vitul* points. By *vital* do you mean essential?

I will now examine your remarks upon the criticisms I introduced on the Hebrew word *nasa* translated *to bear*, in your English Bible. With regard to this word I proved to your satisfaction, that when it is connected with sin, it means to bear away sin, --to take away sin—to remove it, or to forgive it. See page 88. You think the word has many different acceptations. This was never doubted or denied by me; all, who know the Hebrew, know this. But, remember, brother, my position is, that the word *nasa* connected with sin, means generally, if not universally, to bear away sin or to forgive it. My proof is positive and undeniable. So the word is translated by the Septuagint; and by the New Testament writers, and confirmed by your own version, as I showed in number 3. page 88. Scores of references to the word *nasa* unconnected with sin, is not in point. But you say, You can produce numerous and clear instances of its denoting—to bear sin in a vicarious manner to bear punishment &c. &c." I am sorry my brother has omitted to refer us to some of those *numerous* instances, where *nasa* connected with sin, means as he says. It would have produced more conviction in my mind, than scores of assertions, But I must wait till you shall produce them. As to your remarks on the Greek word *anaphero*, I am not concerned. I have only given your own version of the word in those texts, where *nasa* was translated by it.

Page 223. In conclusion of your remarks on *nasa* you say, "I will only add that your reasonings and inductions on *nasa* leave Isai liii, 4, 11--12, as it was"--(I am glad of it, for I never wished to remove it.) You proceed "If, indeed this whole chapters do not teach that Messiah did not suffer for us the just for the unjust." [Pray, brother Campbell, who doubts or denies this? I do not. You understand that he, as a substitute, suffered a vicarious

punishment, or in our stead, I understand he suffered on account of us---on account of our sins.] You proceed—'that he bore our sins, and bore them away.' I never denied that he bore our sins, as a descendant from Adam according to the flesh, as all Adam's children do. He took flesh and blood such as the children had, not immortal flesh and blood, for then he could not have had a fellow feeling of our infirmaties, nor could he have died--but he took flesh and blood such as the children had, that he might die and though death destroy him that had the power of death &c. If you mean that he bore our sins in this sense, we shall not contend. But the new Testament writers when quoting this passage in Isaiah give a different meaning, in which we have agreed. You add "that he was wounded for our transgressions, and bruised for our iniquities." Yes; on account of our transgressions and iniquities. But if I understand you, he was wounded and bruised as our substitute —the punishment he suffered was vicarious, and that the Father himself inflicted the wounds and death upon him, For you add; 'He was stricken of God, and afflicted for our offendings---that it pleased Jehovah to bruise him, to put him to grief---(All this we do as firmly believe as brother Campbell, but not with the same interpretation. His interpretation is that the Father literally bruised and killed his own Son, as he plainly states in the next paragragph. If he actually killed his own Son, why should the Jews and Gentiles be condemned and punished for the deed? If God actually moved or influenced them to do it, does this mend the matter?

Let us examine the texts adduced by you. You quote the verse wrong. It reads; "Yet we did esteem him stricken, smitten of God and afflicted." The preceding verses declare that he was a man of sorrows and acquainted with grief, despised and rejected of men. The world seeing him thus sorrow-

ful and afflicted, began to conclude as Job's friends did of him, that he was a bad man, and that for this reason they esteemed him as stricken and smitten of God and afflicted. They esteemed him also as a false witness, a devil; but this conclusion was false; and so in the case above. But you say "It pleased Jehovah to bruise him and put him to grief." Did Jehovah actually bruise him? Did he actually take vengeance on him as the substitute of sinners? Did he give a permit to the Jews to do it? No: for then they could not be guilty! He only suffered it to be done, or he did not interpose to prevent it. God is often said to do things, when he did not interpose to prevent them, or when he suffered them to be done. Thus it is said, that the Lord tempted David to commit sin in numbering Israel---And Job said that the Lord had taken away all he possessed, and the Lord meant it for good that Joseph's brethren sold him to the Egyptians; yet the fact show that God had no active agency in these things, but barely suffered them to be done by our adversary, the devil. Yet he determined to overrule all for his own glory, and his people's good. So it is a fact that Satan put it into the heart of Judas to betray Jesus, and that wicked man instigated by Satan committed the horrid deed.

One more text you quote to prove that the Father himself killed his Son, Zech: xiv, 7. Mat, xxvi, 31. "Awake, O sword against my shepherd—smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones." Now it is evident that the wicked is the Lord's word. Psalm. xvi; 13—and that he smote the shepherd in the same manner as he smote the little ones; for to turn his hand upon the little ones, signifies to smite or slay them. See Acts xiii, 11. 1 Sam. xxiv, 12. Deut. xiii 9. *and passim.* Can we suppose that God's hand was actually turned upon the little ones to persecute them

to death? No: It was the wicked who did it. But this subject I have before noticed.

My dear brother, I may have misunderstood you in your view of Isai 53, and what you have connected with it. If I have do please to set me right. This you can do by giving a catagorical answer to a few queries.

1. Do you believe that Jesus Chrst was the substitute of sinners in the plain, proper, and theological sense of the term?

2. Was the punishment inflicted on him vicarious, or in the stead of sinners, in the theological sense of the expression?

3. Did God himself actually inflict this punishment on his Son? Or did he take the vengeance on the Son himself, which was due to us? And for this reason pardoned the sinner, from Abel onward to this day?

4. Did God after having thus inflicted this vicarious punishment on his Son, become propitious,—or was he by this propitiated, placated, or reconciled to show mercy and forgiveness to sinners?

What you have said of system-mongers, with a squinting at me, may pass without remark. But it is well known who has made a system of late. You appear to be a little warm against me for asking a few questions, as the following; Does law or justice admitt of such substituted punishment? What law or what justice? You evade giving an answer to these queries, by asking others entirely irrelevant; as "Does the law or justice admit of the punishment by death of an innocent person?' Yes; brother Campbell, I unhesitatingly answer, the law and justice of God admit it. Witness the millions of infants that have suffered death by various casualities, as in the deluge, the slaughter by Herod &c. But did they suffer as substitutes? Did they suffer a substituted punishment? In the room of whom did they suffer? To whom were their sufferings imputed for pardon, or who released

from suffering? Come up, brother Campbell, frankly and explicitly to this point.

My letter is too long already; I must defer the review of your VI letter to another number.

Your fellow laborer in the kingdom of our Lord.

B. W. STONE.

LETTER VI.—TO B. W. STONE.

BROTHER STONE-

My dear Sir:—Your recent reviews of matters one year old, are so far in your rear, and so far off date, that neither myself, nor many of my readers, will be able to see where they strike. Neither does your No. I. touch any point in discussion. As to how the discussion commenced, I refer our readers to your letter of November, 1839, and to my reply in February following. They will be found in pages 21 and 68, vol. 4, 1840. The next item in the first review is upon my style of speaking of Christ crucified: I give it too much consequence, and speak too extravagantly of it, you seem to think. But my style, or your style, is no argument; and our brethren desire argument and evidence on this subject. You except to my saying that Christ crucified is the most transcendant mystery in the dominions of God—that the death of Christ is interwoven with all the designs of the universe—that it is the consummation of all wisdom and prudence, &c. &c.

Paul may, or may not, have authorized me to use those identical words; still I feel that he justifies my style. He says, "Great is the mystery of godliness!" '*God was manifest in the flesh*,' &c. What mystery can surpass this? "All things were created by him and for him; and he is before all things, and by him all things consist." Is not the death of Christ interwoven with all the designs of the universe? Angels

desire to look into this deep and wonderful scheme. 'In him dwells all the fulness of the Godhead bodily" —"In him all the treasures of wisdom and knowledge are deposited." "He is the wisdom and the power of God." "He upholds all things by the word of his power." 'God will gather all things together in him, both in heaven and in earth.' He is 'the Alpha, and the Omega, the First and the Last.' If my sayings are not sustained by these, and many such, let them be repudiated. "God forbid that I should glory save in the cross of our Lord Jesus Christ."

As to the imperfect and incorrect quotation from the "*Christian System*" to which you allude, it is a matter to me of no moment. If any one doubt the sense of the passage, I refer him to the first edition of the work. These, my dear sir, are very small matters. The phrase expresses my view in the sense of its own context--not in the context in which you happened at first to place it.

In your second review you recur to your peculiar and favorite acceptation of the active trasitive verb *kaphar*, *to cover* with blood or water, and metonymically *to cleanse*. Your argument from this word is precisely that of the Paidobaptists on the word *immerse*. Dr. Beecher, Jun. says that *baptize* signifies to *purify*, and a thousand others go for *washing cleansing*, *&c.* because such are sometimes the effects of immersion. But they greatly err as philologists, as logicians, and as Christians in substituting a metonomy of the effect for the cause, and making the apple the definition of the word *tree*. The lad who would define the term *tree* by saying it meant an apple, would be quite as learned a philologist in the case, as he who would say that the term *baptize* means to cleanse, to wash, or to purify. If a man should be immersed in mud, who would say that he must be clean, because the word *immerse* means to cleanse! This is no speculation, as you very good humoredly

answer some of my gravest points, calling them "a speculation"--"ingenious speculation." But really I am a little surprised at your mode of interpreting and applying such words as *kaphar* and *nasa*, *&c.* Still there is nothing gained on your selection of meanings: for we sometimes speak of *vindicating* and *justifying* God; and might, in the same latitude, speak of cleansing and sanctifying him. Indeed, the scriptures of truth speak of justifying and sanctifying God, and use these terms as active transitive verbals —"That thou mayest be justified when thou judgest" —'sanctify the Lord God in your hearts'—'I sanctify myself,' said Jesus, &c. But what say the Lexicons and Concordances on this word *kaphar*? *Do they sustain you?* Tney show that 'to cover' is the original and radical sense of this very common verb; that the *covering of the ark* is called *caphporeth*, a derivative from *kaphar*. The Arabic shows its ancient and common acceptation by the verb *kafara*, to hide, to conceal; so does the Syriac and the Chaldea, as our best Lexicons demonstrate. It is rendered, as you say, by the Septuagint *hilaskesthai*, to expiate; and by John, *hilasmos*; and among all the Greek writers, sacred and profane, no religious word is more definitely clear and express that this one. It is found, Dan. ix. 24; Heb. x. 4; John ii, 2; and indicates propitiation, expiation, atonement. In Genesis vi. 14; it is first found indicating the cover of the ark. In xxxii it is rendered *appease*; but indicates, 'I will cover myself from the anger of my brother.' See Parkhurst on its various acceptations; all of which, down to the Hebrew and Greek *ransom*, and to the Arabic and Turkish *caphar*, or tax on travellers, show that it means any thing that hides, conceals, and consequently appeases, reconciles, and propitiates. So that among ten or a dozen figurative meanings of the word, *cleanse* is but one. So wide are its figurative applcations, but we find it including the

cypress tree, and the pitch which shuts out the light and covers from the water.

Now I pray, Father Stone, not to send us away into foreign countries and ancient times and languages, old as the flood, to decide the bearings of the sacrifice of Christ upon the throne of God, and the conscience and character of sinners.

I object, brother Stone, as much to your manner of quoting my words, as to your use of Dictionaries translations. You say under item 7th of your review, "Its scriptural meaning is purification;" and and then you make me agree to it by saying, "With this my brother accords, page 24, where he says propitiation or purification is also an effect of atonement." Now I ask, in the fair and veritable construction of language, are you justified not merely in saying that its 'scriptural meaning is purification,' but in using the above sentence to show that I so understood it. Then may I say in reply, its scriptural meaning is pitch,' and with this brother Stone accords, for he knows and will admit that it is so found in Gen. vi. 14!

Many of our readers might pore over these criticisms a lifetime, and be as wise on the subject when dying as when being born. I put it to your good sense if we had not better keep to the English and common sense. After reprobating my making atonement the cause, and purification, reconciliation, propitiation, &c. the effects of it, you come to the same conclusion yourself. You very justly say, "I really begin to doubt whether I understood you when you speak of so many things being the effect of atonement—as propitiation, purification, expiation. You must mean in these cases, by atonement, the victim by which the atonement was made." You are perfectly right, my dear sir, in this conclusion. And if you had suspected it sooner, you might have saved the most part of your present review.

I presume the majority of Christendom calls the death of Christ *the sacrifice, the atonement, the ransom.* I never suspected that either in the current language of Protestants, or in the sacred style of the book of the New Covenant, I could be misunderstood in calling the death of Christ either the atonement or the reconciliation, viewed as a cause of our reconciliation to God, or of his being well pleased with us.

When Paul says, that "we have received the atonement," or reconciliation, by Christ, does he only mean that we are reconciled to God by Christ, or that by him has come to us the reconciliation, viz: that which does reconcile us to God, and which makes it just and honorable for him to be propitious to us. The Apostles' style in other places indicates the latter to be his meaning. Heb. ii. 17. he says, 'He made atonement, or reconciliation, for the sins of the people"—That this is the meaning of the original term, all classic Greek, all synagogue Greek, all ecclesiastic Greek amply testify. And what is all this but saying as he does in another place—

"Once has he appeared in the end of the world *to put away sin* by the sacrifice of himself"! Sin was in the way—"sin lay at the door," and prevented the friendly intercourse of the parties; but he came and took it out of the way. It was just as much in God's way of showing mercy, as it was in our way of receiving it.

I cannot see how your figure or analogy between a cloud and sin, and wind and blood, reaches this case at all. The wind that removes the cloud, you say, "produces no effect on the sun;" neither does it on the man! But the removal of the cloud shows to man the sun. Well, does it not also show man to the sun! It effects the one just as much as the other. And here I am sorry to see you for the first time unequivocally say that "the blood of Christ had

no effect on God." Will you please attempt to reconcile this singular saying with Paul, Rom. iii. 25, 26. "Whom God has set forth a propitiatory, through faith in his blood, (a covering, or mercy-seat,) to declare his justice in remitting past sins," &c. "To declare (cotinues the Apostle) at this time his justice —that HE MIGHT BE JUST and the justifier of the believer," &c. You have, then, no faith in Christ's blood as affecting God, but only as affecting men! But this declaration, singular though it be, is excelled by one at the close of the preceding paragraph. You say, "By faith, repentance, and obedience, we are reconciled to God, sanctified, washed, and purified from all sin." Now I had been accustomed to teach that none but the reconciled could acceptably obey God. But you make obedience, equally with faith and repentance, a condition of personal reconciliation. Now, strange as it may appear, I cannot think your words definitely convey your ideas on this subject; *for surely you have faith in Christ's blood!* Now the person who has no use for Christ's blood, but to be reconciled by it, can have no faith in it; for why should he rely upon the death of the Messiah, as it can have no effect upon God!

Having yourself suspected the reason of your misconception of my placing reconciliation, expiation, purification, &c. &c. as the effect of atonement; it is unnecessary for me to prove that I am right in the sense for which I contend for it. You agree with me. The death of Christ is a sacrifice, the effects of which, believed, are expiation, purification, reconciliation, justification, sanctification, &c. You say you "hope the evidence to be given will be more convincing than the one you have adduced as a sample—viz. that things which cannot be reconciled are said to be atoned; such as the tabernacle, the altar, &c. &c. "These things, you inform me, are all said to be reconciled, but never atoned." Your

not observing that I use *atone* as the translation of *hilasko*, and *reconciliation* as the translation of *katallagee*, was no doubt, my dear sir, the cause of your thus representing me; which, without the slightest intention on your part, amounts to a misrepresentation. Now an altar cannot be reconciled, but it may be atoned in the sense contended for.

Brother Stone, I blame not you, but your memory, for this presentation of my views on this point. The time was no doubt, that you knew, that *in every place*, without a single exception, where reconciling the sanctuary, altar, place, &c. &c. is spoken of *katalasso, to reconcile, is never found;* but *hilasko, to atone, to propitiate, occurs in every place.* So that my sample is perfectly correct. You forgot that I had the Hebrew Bible and the Septuagint before me while you were thinking of the English!

I am greatly delighted to see that the "*Christians*" of New England are reforming in their views of the death of Christ, although some of those of the West are yet tenacious of their old speculators. The "Christian Herald," of New Hampshire, has furnished some excellent articles on this subject, from the pen of my friend Elder P. Russel.—While one of its Editors is madly violent in oppossing us in some points—rather, in grossly misrepresenting us—another of them has seasonably introduced the subject of the atonement, and read a good lesson to his brethren East and West on this momentous subject. In the present essay, as I have nothing further of any importance to notice, I will give an extract from Elder Russel's No. II. on the atonement.

Among other ends of Christ's death, brother Russel says, "But the main design, the primary, and principal objects had in view in the death of the precious Lamb of God—a design to which all others are subordinate, and around which they revolve as the grand attracting centre of the plan of salvation,

was, that *he might become a sin-offering for us*, and by his blood cleanse us from all unrighteousness, and render it possible for God to maintain his law, vindicate his authority, and at the same time be "the justifier of him that believeth." But as this point will need more extended proof and illustration than we can well give in this number, we will leave this point till another week."

Now, my venerable Father Stone, if you will give us a few more reviews one year after date, I will set about giving you some defences from your 'Christ brethren" of the East. As I am leaving home for some two or three months, and as I may not see your reviews during my absence, I leave an essay on atonement from brother Russel, of the Christian Herald, instead of a formal reply to your reviews.

Sincerely and devoutly yours, &c.

A. CAMPBELL.

QUERY.

Query, by brother Thomas Lyon of West Lebanon, Indiana.

Can a person attend to the ordinance of baptism by immersion, and not be born of the Spirit.?

Answer. We fear thousands have been and are still immersed, who have not been born again, or made new creatures neither before, nor after baptism. But we suppose the querist means; Is a person scripturally authorized to be immersed, before he is born of the Spirit; or must he be born of the Spirit before he can be legally immersed? That a very great change must be effected in the sinner before he is to be immersed, is too plain to admit of dispute. He is changed from an unbeliever to a believer; from an impenitent sinner to a real penitent--from a disobedient sinner

to an obedient one—from an unconverted sinner to a converted one—from being ashamed to confess Jesus, to be bold to confess him before heaven and earth. These things are indispensable perequisites to baptism. Some may call them regeneration, or being born of the Spirit, or by other names, but all must confess that they constitute a great change. For whoso believeth that Jesus is the Son of God is born, or begotten of God, and whoso is thus born or begotten, does repent, and reform, or turn from the service of sin to God—he will manifest his faith and repentance by obedience to all God's commandments, among the first of which is baptism. I will never consent to baptize a person destitute of these things; and I heartily wish that all would go and do likwise.

B. W. STONE.

Centreville, Bourbon Co. Ky, March 18; 1841.

Brother Stone:—On the day before yesterday I reached home from Mason county, where have been laboring most sucessfully in the cause of Christian Union and in persuading sinners to turn to the Lord. Brother J. T. Johnson and myself commenced our labors there on the 20th ult. at Mayslick--up to the morning of the eighth day, 81 persons had rallied to the standard of Immanuel, acknowledging no book as authoritative but the Bible;--many were from the Baptists, Presbyterians and Methodists, the great majority from the world; and more intellectual and moral worth I never knew gathered into the church at one time—having to leave the house we proceeded on to Washington, here the cause was languishing, and much prejudice against us. For five days we jointly labored with them, two came from the world and four from the Baptists to unite with us;

I then left for home, Brothers Johnson and Ricketts, still continuing there. On the next Lord's day the 7th inst, I met them again at Mayslick—bro. Johnson was unfortunately hurried away by the illness of his wife. We kept up our meeting until Friday morning, during which thirteen more came forward to unite—We then proceeded on to Maysville, where we continued our exertions until Sunday night; four there confessed the Lord; brother R. C. Ricketts was with us throughout, and brother Callerman part of the time at Mayslick; one hundred and five in all volunteered in the good cause during our stay in that county. I feel since my return much worn down but hope soon to be restored—May the Lord grant that our increase in goodness may keep pace with our rapid increase in numbers! And may the elder professors every where become examples of piety and devotion to the younger! And if any sh uld not, may the young converts by their holiness and piety shame them into better living.

Try and be at Lexington, the 2d. day of April, if you possibly can; much is depending—I am ever.

Yours, &c. J. A GANO.

This meeting mentioned by brother Gano to be in Lexington, is to be a convention of all denominations of Christians in order to a general union of Christians. We long to hear of the result. But 'In great attempts it is glorious to fail."

EDITOR,

Brother Martin Scott of Big Grove, Dewitt, Ill, writes March 10, 1841. The Church at this place numbers 40, and is destitute of a preacher.

[He wishes my views on the following subjects);

1. Are preachers now-a-days called of God to preach the gospel—

2, Is it sectarian for a christian preacher to be laboring to constitute a christian church in the same neighborhood, where a church of Christ exists already, who are willing to receive all that believe and obey the gospel without regard to a diversity of opinion?

Query 1: As this subject is considerably agitated in the present day, I will pay particular attention to it. I will enquire, How were the apostles called and sent of the Lord to preach and baptize. Were they called and sent vocally by the Lord, or by inward, divine impressions? None will deny that the Lord called and sent the twelve Apostles 'vocally,' and not [illegible] divine impression. Mat. x. 1--5. "And when he [illegible] unto him his twelve disciples, he gave them [illegible] ainst unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases—These twelve Jesus 'sent forth,' and commanded them, &c. Hence we learn that the twelve were called and sent by an audible and outward voice of Jesus.

But Judas fell—another must fill his place. Read Acts 1: and we shall be taught how Mathias was called and chosen to fill the place of Judas. In answer to the prayers of the 120 the Lord disposed the lot to fall on Mathias. He was not called by any words of the Lord, nor by divine impression on his mind, or any revelation made to him, further than the divine disposition of the lot, all will grant.

How was Paul called? Read Acts 9—and you will find that the Lord was manifested to him miraculously, and that he was called and sent by him to preach through the instrumentality of Ananias, whom the Lord sent to Paul with his commission.

I think there are none, who will contend that they are called and sent by the Lord Jesus, as were his fourteen apostles. None now will contend that they were called by an audible voice—or that they miraculously saw the Lord in a vision, like Saul of Tarsus, and were vocally addressed by him.

The word apostle is a Greek word [Apostolos] which literally signifies sent; and so translated by our translators. John xiii. 16. The servant is not greater than his Lord, nor he that is sent [apostolos) greater than he that sent him:

The scriptures speak of two classes of Apostles—one sent by the Lord, and the other by the church. The first is styled an apostle of Jesus Christ—a called apostle of Jesus Christ—not of men, nor by man—See the introduction of Paul's and Peter's epistles.

The second class are the apostles of the church, called and sent by the church; such are called Messengers, 2 Cor. viii, 23. "Whether any do inquire of Titus, he is my

partner, and fellow helper concerning you: or our brethren be enquired of, they are the Messengers (apostolous, apostles) of the churches." Phil. ii, 25. Unless a person be ordained, and sent by the church with epistles of commendation, he ought not to be received.

Have we any account of any that were called and sent, as the fourteen apostles were and the seventy? Have we any intimation in the New Testament that the divine purpose is, that none shall preach but such as are thus called and sent immediately by the Lord?

Matthew ix, 37. is introduced to prove that the Lord calls and sends forth laborers. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." This prayer was answered; for immediately he sent forth the twelve, and soon after the seventy others. But after he left the world, do we expect to be called and sent by divine voices, signs and visions? Does he not call and send through the instrumentality of the church?

But it is said, We do not believe that he calls and sends by an audible voice, or by visions; but by impressing the weight of souls on the mind, and an earnest longing for their salvation, with a hearty desire to call them to repentance. If this be all that is meant by being called and sent, I shall never oppose the sentiment, for none but such ought to preach. But where is the Christian, male or female, filled with the Spirit, that has not these impressions? Are they therefore all called to preach? If not; How shall it be determined who is, and who is not? Is this determination to be left with the person alone, or with the church? If with the person alone, anarchy ensues—the world would be filled with ignorant, enthusiast preachers, and the word, and ordinances of heaven disgraced. If the church alone is to determine who is called to preach, they may reject the man, whose heart burns with zeal for the cause, and send one, who is a man of learning, and eloquence, yet with an iceberg heart. This is too often done. Let the Epistle to Timothy and Titus be read carefully, and we shall be at no loss to determine this subject.

I have found through a long, and tried life, that the man who is most clamorous for being called and sent, has generally the least claim to such a call. He knows that unless he can make the people believe that he is called of God, he can have no influence by any thing else, unless (vox and preterea nihil) can influence them

But it is said, the Lorp calls sinners to religion—Yes, "Unto you, O men, I call, and my voice is to the sons of men." And this common call becomes effectual to them that obey it.

On this subject I have already given any thoughts in a few numbers back, to which I refer you.

With regard to your second query, I answer, that such conduct I view as sectarian in the fullest sense.

B. W. STONE.

FOR THE CHRISTIAN MESSENGER.

Smithville, Lawrence county, A'k. March 4th, 1841.

DEAR BROTHER STONE:—

Some remarks are solicited from you on the following; John the Harbinger was sent to the Jews, and not to the Gentiles. All Jews rejected the counsel of God against themselves by not being baptized, consequently could not receive the Spirit, or discern the kingdom that was to be within the people, which Paul says, is righteousness, peace and joy in the holy Spirit, without baptism for the remission of sins. As this faith in Christ and baptism into repentance prepared them for this Spirit and kingdom, hence Peter on Pentacost said repent and be baptized for the remission of your sins, &c. and made the gift of the Holy Spirit consequent on faith, repentance and baptism. But on turning our attention to the Gentiles we notice they were not called on by John to be baptized, of course could not reject God's counsel, when he gave them none on the subject, not having then baptism between them and the gift of the Holy Spirit, which they received through faith without it, and if Gentiles once received it through faith without baptism, why not receive it yet? Where is a Gentile commanded to be baptized, before he receives the Spirit.

C. G. TITSWORTH.

REPLY.

DEAR BROTHER:—

That the Jews rejected the counsel of God, by not submitting to John's baptism is plain—but your inference admits of doubt, "consequently they could not receive the Spirit, till they were baptized for remission of sins. I ask my brother, Did those Jews who did submit to John's baptism receive the spirit at their baptism by John? It is no where said—For the Spirit was not yet given, because Jesus had not ascended to heaven, where he received this gift for men. This promise of the spirit was to be received after the death and resurrection of Jesus

through faith, repentance and baptism. After his resurrection the middle wall of partition between Jews and Gentiles was broken down and the same commission was given to the apostles to preach the same gospel to all the world, Jew and Gentile, and to baptize them into the name of the Father, Son and Holy Spirit; and the same promise of the Holy Spirit was made on the same conditions of repentance and baptism—for the promise is to you (Jews) and to your children your posterity and to all that are afar off (the Gentiles) even as many as the Lord our God shall call (all to whom the gospel shall be preached.)

You ask, 'Where is a Gentile commanded to be baptized before he receives the Spirit? I answer in Acts viii. 26. The Eunuch was a Gentile. So was Lydia, the jailor, in Acts 16.

B. W. STONE.

PROSPECTUS.

C. F. R. SHEHANE, proposes to publish by subscription, a volume of about *three hundred* pages of his own composition. The first part will contain more than twenty Discourses on various religious and literary topics, embracing among others the following subjects, viz: 1: The exaltation of Christ to universal dominion. 2. The fall and rise of Israel. 3. The blasphemy against the Holy Ghost. 4. The The Bible doctrine of election and reformation. 5. The Bible meaning of the end of the world. 6. Infidel objections answered. 7. Remarks on Dr. A. Clark's confession of faith. 8. Observations on some of Lord Brougham's writings. 9. Animadversions on Dr. Dwight's sermons and God's decrees. 10. The similarity between 'Calvinism' and 'Mohammedanism! 11. The liberty of the American Press both just and beneficial to society. 12. Religious freedom.

The second part will contain about *three thousand* lines of his poetry written at various intervals from 1832 to 1840.

TERMS.

The volume, if encouraged, will be neatly printed in New York, beautifully bound in figured Muslin,

lettered with gold leaf, and furnished to subscribers at $1 per copy, payable when delivered. Those who may wish such a book are requested to address the publisher, (Post-free at Greenville Court house, South Carolina, as soon as may be convenient.

RELIGIOUS NEWS.

Alton, Madison County, Ill. March 20, 1841.

Dear Brother,--The cause of Christ is gaining ground in this section; we were visited in Feb. by brothers Cherry and Owen, they succeeded in organizeing a congregation, composed of about 50 members on the New Testament: There was a Congregation here before, but they were not living up to the New Testament rules. Since that time four have been immersed, and the prospect is good for more.

Yours in great haste, but remain your brother in Christ.

ELIJAH CRAIG.

To B. W. Stone.

N. B. The Church here is called "Church at Wood River" they wish to be visited by the Teaching Brethren; their Elder is by the name of Richard Humphrey.

E. C.

Alton, March 15. 1841.

Brotner Stone;- Since I saw you last Summer at Quincy, I have had the pleasure of baptizing 7, of which number are two of my own children. The times are encouraging. We meet every first day and break bread, and continue in the Apostles doctrine, and in the fellowship and in prayers. We request the preaching brethren to call, and aid us in the work.

Yours in hope of eternal life.

R. HUMPHREY.

Washington, March 4th, 1841.

Brother Stone,

Brother Gano and myself have just held a protracted meeting at Mayslick, of 7 days. It seemed as if the whole country would yield. We obtained 81 additions; and the prospects were fine for as many more, but for the Baptist meeting which prevented our continuance. Brother Ricketts the Evangelist was with us.

I never saw a greater victory achieved in the same time. We obtained some additions from the Baptists, Presbyterians and Methodists.

We have reached a new crisis in Kentucky. The pious of all parties are now deeply engaged in investigating these important matters. The people are destined to lead their preachers. And the Baptists have it in their power to advance the cause a hundred fold and do themselves eternal honor. May the Lord bless them in the effort.

You shall hear from me again. Most affectionately remember me to Sister Stone and family——

Yours truly,

J. T. JOHNSON.

Brother J. A. Powel of Athens, Ill. writes Feb. 7. 1841. The good work of the Lord is progressing. There have been some additions to the churches during the winter. May the Lord prosper his cause!

Brother V. Harlan of Ohio, Dark, Co. March 25th, 1841, thus writes——

Dear Brother Stone:—In our religious progress we have our bitter with our sweet. Opposition and sectarian prejudices run high; yet, bless the Lord, many very many, are waking up from their slumbers to an examination of the scriptures; and the result is

that for the last eighteen months, about 150 have been added to the congregation here; more than two thirds of which were new converts. Many of the brethren and sisters are warm in the good cause, greatly desiring to know the whole truth, and to walk in the same. May the Lord bless you and his faithful servants every where. Farewell.

Bro. R. Humphrey of Alton, Ill Ap. 12, 1841.

Brother Stone;

Since I last wrote you, our congregationon Wood River has baptized 7, restored 3 to fellowship, and 6 from the Baptists have united with the church. The brethren seem to grow strong, and sinners listen to the truth with much interest. We request our preaching brethren to lend their aid to the work amongst us.

I have just returned from a conferential meeting of the Christians at Highland, Pike Co. Ill. A number of preaching brethren, and others were present. Many important subjects were discussed with ability and in the christian Spirit—great unanimnity was manifested, and an uncommon degree of christian union; preaching and other religious exercises were kept up during the meeting—the fruits of which were seven additions to the church, and the saints were much revived. The minutes of the conference will appear in the next number. B. W. S.

A few days ago I received some valuable communications from brother T. M. Allen. I intended them to appear in this number, but had put them away so carefully, that I have despaired ever to find them. I hope brother Allen will replace them in my possession as early as possible. One thing I distinctly remember, that brother Boone, of Fayette, Mo. had recently, within six weeks, baptized, and added to the bchurch in that town between 80 and 90.

B. W. STONE.

THE

CHRISTIAN MESSENGER.

MAY, 1841.

VOLUME XI. NUMBER IX.

LETTER VI.

REVIEW OF BRO: CAMPBELL'S VI LETTER.

Dear brother Campbell:

You yet complain of my irrelevance to the point in discussion. In this I stand not alone; for of all, with whom you have publicly discussed any theological question, I find similar complaints. I have imputed it to the superiority of your logical acumen, with which few can compete. All who know me, know that I am a plain matter-of fact-man, and always endeavor to communicate in the plainest style. You must bear with me a little longer, and then I hope we shall close our friendly discussion, and labor more abundantly in reforming the hearts and lives of our readers.

On page; 9, in your first letter, you made a number of assertions, to which I objected, as speculations; (a word you did not like) as that the death of Christ is interwoven with all the designs of the universe —that Christ crucified is the most transcendent mystery in the moral dominions of God—that it is the *mainspring* of all heavenly impulses—that it is itself the consummation of all wisdom and prudence. From my remarks on these speculations, page 109, you are brought to doubt their propriety; and yet endeavor to establish them by scripture; as "great is the mystery of Godliness, *God was manifest in the flesh.* All things were created by him, and for him, and he is before all things, and by him all things consist—in

him dwells all the fulness of the Godhead bodily—In him all the treasures of wisdom and knowledge are deposited—He upholds all things by the word of his power—God will gather all things together in him, both in heaven and in earth—He is the Alpha and Omega, the first and the last." My dear sir, What have these texts to do with your assertions? I can see no coincidence, and verily think, that any other texts would have answered as well. Let any unprejudiced mind examine the texts with their context, and will he find any proof of your assertions?

On page 273, you say, "In your second review, you recur to your peculiar and favorite acceptation of the active transitive word *kaphar* to *cover* with blood or water, and metonymically to cleanse." My peculiar acceptation! Where or when have I accepted this definition of the word? It is *not* my acceptation, and very far from being a favorite one with me. I have shown that its literal, and scriptural definition is to cleanse when connected with sacrifice for sin. Had I accepted this *peculiar* definition, I should have contradicted Paul; for I have proved that he defined this very word *kaphar* by the Greek word *katharizo*, to purge or cleanse: never to cover, Heb. ix, 22. "Almost all things by the law are purged with blood." This same word *katharizo*, and on the same text your favorite Parkhurst defines to cleanse, or purify. This same word and on the same text, your version has it, to cleanse. Then Paul, Parkhurst, and yourself agree with me that *kaphar* is an active transitive verb, and literally (not metonymically) to cleanse. Our translators, as I have proved, have given the same translation of the word very frequently, and the Septuagint commonly. But our translators have not once translated the verb *kaphar* by to *cover*. Is it my peculiar and favorite acceptation of *kaphar*, to cover with blood or water? It is not; for the word is frequently used and so translated, to purge or

cleanse, and this too without either blood or water. See Exod. xxx, 15, 16, and xxxii. 30. Num. xvi, 46 47, and xxxi; 50, &c.

On page 274. You are surprized at my interpretation of the words *kaphar* and *nasa*. With respect to *kaphar*, when connected with sacrifice, I interpret it to cleanse or purge, and have the highest authority on earth for it, as just shown above. Surely this should not surprize my brother, especially when to his own written authority I have appealed. This acceptation of the word I proved beyond fair debate in my second number. After you had read it, you expressed no surprise; but said, "I see in all you have said little or nothing from which to dissent." Page 26. Here was approbation.

Your surprise must arise form my applying the word to men and things *defiled* ONLY, and not to the undefiled and holy God; nor to his holy law. This you plainly see is a death blow to your system, and now you are surprised at my acceptation of the word *kaphar*; for if we admit that it when connected with sacrifice, signifies *to cleanse* or *purge*, as the New Testament writers do, then it cannot apply to God, to cleanse or purify him. And yet! you do apply it to him; for you say "We sometimes speak of vindicating and justifying God; and might in the same latitude, speak of cleansing and sanctifying him." Yes, my brother, we can, and do vindicate and justify God from all the hard speeches of ungodly sinners against him. We do the same for our innocent friends when calumniated by their enemies. But is this a justification from crimes they have done, or because they are defiled by sin? No. But can we in the same latitude say we have cleansed and sanctified them, when they were innocent and undefiled? But you say, Indeed the scriptures speak of justify ing and sanctifying God, and use these terms as active transitive verbs--as; that thou mayest be justified

whenthou judgest--sanctify the Lord God in your hearts. Was this a justification of God from guilt? Was this a sanctification or cleansing of God fro m defilement? No: How then can the se expressions apply to him in the same latitude as they do to the guilty and defiled sinner? But we are speaking of the active verb *kaphar*. Is this word used in those texts adduced by you? This is the point.

The definition of sanctification is, either to make holy, or to set apart for a holy use. To *sanctify* the Lord cannot mean the first; for he cannot be made more holy, more pure; it must and does mean the second; that we must sanctify him, or set him apart in our hearts, as the only proper object of our religious service, love and worship. When Jesus said, "I sanctify myself," he doubtless meant, I set apart myself to finish the work I came to do. Indeed, my brother, if we are in error, such proof from a man of such acknowledged learning, knowledge and goodness, is calculated to confirm us in that error.

On page 274. You say, "But what say the Lexicons and Concordances on this word *kaphar*? *Do they sustain you?* They show, that *to cover* is the original and radical sense of this common verb; that the covering of the ark is called *kaphoreth*, a derivative from *kaphar*, The Arabic shows its ancient, and common acceptation by the verb *kafara* to hide or conceal; so does [do] the Syriac and Chaldea, as our best Lexicons demonstrate." My dear sir, my authority for my definition of *kaphar* to cleanse, or purge, is paramount to all the Lexicons and Concordances on earth—it is revelation itself to which we must all succumb. I have just touched at this subject above, but will be a little more particular in order to set this matter forever at rest that the verb *kaphar* connected with sacrifice, signifies *to cleanse, to purge*, and not once in the Bible is it rendered to cover. This I shall first prove from the scriptures.

1. Heb. ix. 29. "Almost all things by the law are *purged* with blood"—as the tabernacle—the altar —the woman after child birth—the leper—the man with a running issue—and every pardonable transgressor. In all these cases the word *kaphar* is used, and translated *to make an atonement.* Now the inspired New Testament writers mention these same cases, and universally render *kaphar* by the Greek word *katharizo*, and its cognate *katharismos*, the primary and only meaning of which is, to cleanse or purify, but never, in any case, *to cover.* No Grecian will deny this. In this all the Lexicons sustain me. This would appear to be sufficieni authority, but I add—

2. That the word *kaphar* signifies to cleanse or purge, I argue from the translation of king James' translators, See number II, page 17, 18. Here have I proved that the translators rendered *kaphar* to clean[illegible] but in no case have they rendered the word to [illegible]ther literally or metonymically.

3. The Septuagint by all is acknowledged good authority. They, as before proved, commonly, if not universally translate *kaphar* when connected with sacrifice by *exhilaskesthai*, which all Greek scholars know, never signifies to cover; and which word I have proved signifies to cleanse and purify; and you yourself render it to *expiate.*

You complain of my manner of quoting your words, and to my use of dictionaries and translations. I am not convicted yet of any error in these things; not even by what you have preferred as a wrong quotation of mine. I had said that the Greek word *hilasmos* signified purification, and said, With this my brother accords, page 24 where he says, "propitiation or purification is also an effect of atonement." You deny that this is a fair and veritable construction of language; I contend it is, and appeal to all good grammarians. You proceed, "Then may I say in reply—its scriptural meaning is pitch; and with

this brother Stone accords; for he knows, and will admit that it is so found in Gen. vi 14." I admit that *kaphar*, *not hilasmos* is thus rendered in this one text; and will farther grant, that if I were to render the noun wherever it occurs by pitch, the reading would be ridiculous. I admit also with you that the word may signify to cover metonymically, though not once in the Bible so translated. What says Paul? What say the New Testament writers? What say the Septuagint? What say King James' translators? I have proved that they all translate the word *kaphar* by a word which no where signifies to cover. All your references to the word, as meaning to cover, and all Parkhurst has made, have no relation to the subject of our discussion; because no one of them is connetced with sacrifice, and in fact, not one of them is translated to cover. As you say, your Hebrew Bible and Lexicon are before you, please examine them, and conviction of the truth of my assertion will be the result.

You wish and pray me to quit languages as old as the flood. Why? Because the generality of our readers do not understand me. Of this I have heard no complaint: Ought we not to endeavor to inform their ignorance, and not suffer them to die in it?— But you add, I put it to your good sense, if we had not better keep to the English and common sense. Did brother Campbell think of this, when he gave the world a new version of the New Testament, with many critical notes on the original language? And will he blame me for giving a new version of but a few words from the Hebrew and Greek, and confirming that version by indisputable authority from the inspired apostles and prophets? I claim equal privilege with himself. I know my version stands much in the way of orthodoxy; but this is not my fault.

On page 274. "You say; After reprobating my

making the atonement the cause (of purification, reconciliation and propitiation,) and purification, reconciliation propitiation &c the effect of it, you come to the same conclusion yourself.' What an inconsistent creature must I be! after laboring so long, and successfully too; to prove that atonement, purification, and reconciliation were the same; then afterwards to agree that atonement is the cause of these, and that these are only effects of it, I had said that your view must be that the victim itself by which the atonement was made, was called the atonement, and that if it were so, I should agree, that purification, reconcilation, &c, were the effects. who would deny this? you avow this to be your meaning; Now, I ask my brother, by what authority do you call the victim for sacrifice, the atonement? I cannot find it in the Bible neither in the types nor antitype. If you can, I should be glad you would show me where. But you appeal to the majority of Christendom. This authority all weighed in the ballance together, is not with me equal to one plain bible text. But for what purpose do you appeal to the majority of Christendom? Is it to prove that the victim for sacrifice is called the atonement? This is the point. No: but to prove another thing, denied by nobody, to prove that they called the death of Christ *the sacrifice, the atonement, the ransom.* Now I am persuaded that all plainly see the difference between a victim, and the sacrifice of the victim; and all will grant, that the sacrifice of Christ is the cause of atonement, reconciliation, and purification. Now if you call the sacrifice the atonement, and say that atonement is the effect of it, then you make the atonement both the cause and effect of itself. We should be careful of blinding metonomical and literal interpretations of truth. Christendom may be justified in calling the sacrifice of Christ the atonement *metonymically*, but literally it is the effect of it.

On p. 276. You saythat the death of Christ is a cause of our reconciliation to God, and of his being well pleased with us. This I hope all Christendom will grant; for who will deny with the Bible in his hand, that we are reconciled to God by the death of his Son. And who will deny that when we are reconciled to God, *then*, and not till *then*, God is well pleased with us? not before, for he is angry with the wicked every day!—But is it, brother Campbell, any where stated in the Bible, that the blood of Christ is the *direct* cause of God's being well pleased with us? This is the point to which I have often called your attention, this is the point to which I wish you to come up. This is the great point of difference between us, and must be settled with better proof than the fallible assertion of Christendom.

Set us hear your scripture proofs that the death of Christ had a *direct* influence and effect on God to make him propitious to us, and well pleased with us.

On pa: 276. You introduce Rom 5. 10, 11. 'For if when we were enemies we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation." That man is the person *directly* reconciled to God, this text declares in terms too plain to admit of doubt, and is abundantly confirmed by the same apostle 2 Cor: v; 18, 19, 20—that the means of our reconciliation to God, is the death of Christ, none can deny—and that this means produces this effect by faith in his blood, will readily be admitted by all. Yet my brother expresses a dark sentence on the word reconciliation, as "that which does reconcile us to God, and which makes it just and honorable for him to be propitious to us." This meaning, whatever it may be, you tell us indicated by Heb: ii, 17. "He made an atonement or reconciliation,

for the sins of the people." You add, "That this is the meaning of the original term, all classic Greek, all synagogue Greek, all ecclesiastic Greek amply testify." On this permit me to make a few remarks.

1. If this be the meaning of all the various classifications of Greek, why did not our brother render it so in his version of the New Testament? There he translates the words in Heb. ii, 17—"in order to expiate the sins of the people." Here the sufferings of the high priest are solely confined to expiate sins, or cleanse from sins—and these were the sins of the people. They had *direct* no effect upon God to expiate or cleanse from, and make him propitious, but upon the people.

2. The rendering you have just given of thetext, "he made an atonement, or reconciliati for the sins of the people" is not a just translation of the Greek words, *hilaskesthai tas hamartias*. You well know that *hilaskesthai* is an active transitive verb, and signifies to cleanse, or as you have it, *to expiate*. This action must pass upon the object *tas hamartias*, *sins*, and therefore must read, to cleanse or expiate sins. In your reading above, you have no object for the active transitive verb, and have to introduce the proposition for to govern the object.

3. You have admitted that atonement and reconciliation are the same; and therefore atonement is not the cause of reconciliation, nor reconciliation the effect of atonement. Thus we are brought to an agreement again.

You immediately introduce Heb. ix, 26, to prove your position, that the, reconciliation in Rom. v, I.1 applies to God, to make it just and honorable in him to be propitious to us. The text is, "But now once, in the end of the world, hath he appeared *to put away sin* by the sacrifice of himself." Your exposition of this is new indeed--for you say, "sin was in

in the way—*sin lay at the door* Gen. iv 7. and prevented the friendly intercourse of the parties; but he came and took it out of the way. It was just as much in God's way of showing mercy, as it was in our way of receiving it." Page 276. On this novel interpretation I will make a few remarks.

1. In your version of the New Testament you sometimes, and very properly, render the word *hamartia, sin*, a sin-offering—as 2 Cor. v 21: "He hath made him to be *sin*, you properly read it, a *sin-offering*. And in Heb. ix. 28. "He will appear the second time without sin," you read it without a *sin-offering*." This is McKnight's translation; and he translates the verse immediately in connection (26) in the same way. Why you did not follow him in this instance also I can see no reason—you have also given in your new version of Heb. xiii. 11. The same; as "The bodies of those beasts, whose blood is brought into the sanctuary *for sin*—you read it. "as a sin-offering."

2. You try to establish your novel idea by Gen. iv, 7—God speaks to Cain, "If thou doest well, shalt thou not be accepted? But if thou doest not well, sin lieth at the door. By this you represent sin as lying in the way of all friendly intercourse between God and man. Now my brother does know that as the Greek *hamartia sin* sometimes is taken for a *sin-offering*—so the correspondent Hebrew word *hetta* or *hettath* sin, is very frequently taken for sin-offering Exo. 29. 14. But the flesh of the bullock—thou shalt burn without the Camp, it is a sin-offering *hettath* the same word as is used in Gen 4. 7.—See also Lev 4. 3. Exo 30, 10. &c where the word for sin-offering is *hettath*.—So Dan 9. 24. "To make an end of sins' means, to make an end of sin-offerings; so Hos; 4. 8. They (the priests)eat up the sins of my people; means, they eat the sin-offerings of my people. Now when the Lord says to Cain, "If

thou doest not well *hettath*, a sin-offering is lying at the door, there lies a lamb, a goat, or bullock, go, take it, and sacrifice it unto me as did Abel your brother, aud you shall be accepted as he was. Do, sir, as you have your Hebrew Bible and Lexicon before you, turn up Parkhurst on the word hettath, and hear him, read his comment on Gen. iv, 7, and you will forever relinquish yours. In conclusion he says, "As for the the expression of *sin lying at the door*, it is (to speak modestly) a very strange one, and hardly sense; though I am aware that it is become not uncommon in English, I suppose from this very mistranslation in Genesis."

3. I have no objection to the idea that sin prevents that friendly intercourse between us and God. But where is sin? not lying at the door, but in us and not in God. To remove it from us, is to remove the cause of separtion between us, and God, and of course the friendly intercourse and union are restored between us and our God. This is the doctrine for which I have been contending, throughout this discussion, and to illustrate it I borrowed the prophets, figure of sins as a cloud separating between us and God. A cloud obstructs the light and heat of the natural sun from us, but has no effect upon the sun itself light and heat remain the same. When the cloud is removed, the rays of the unchanged sun flow to us, and bring to us their enlightening--quickening, and cheering influences. The figure and application are plain and easy. Yet my brother strangely thinks, that the wind that removes the cloud, affects the sun as much as us— or without the figure, that the blood of Christ that removes our sins, affects God as much as us. If any will think so, I cannot help it—to their own master they stand or fall.

Now because I, for want of evidence, say that I do not believe that the blood of Christ had any direct effect on God so as to propitiate him to us, you

are very sorry, and wish me to reconcile this with Rom. iii, 25, 26, as this is your strong hold, to which you, and the orthodox constantly resort; and as you have not designed to notice my former remarks on it; I will now endeavor to be more explicit. I will acknowledge that you have at my suggestion omitted two words *own* and *also* contained in your new version of this verse, against which I objected, because they were not in the Greek text: As I expect to write no more on this subject forever---on the subject under discussion between us, I hope for indulgence in my prolixity.

Rom: iii. 25,26. I will give your version of the text page 277. "Whom God hath set forth a propitiatory through faith in his blood, [a covering, or mercy seat,] to declare his justice in remitting past sins, &c. To declare at this time his justice---that he might be just, and the justifier of the believer."

1. From the old typical mercy seat, God declared his will and truth, to his people, and from it communicated to them his blessings. So from the true mercy-seat Christ Jesus, he declares his will to the world; for God spake by his Son, and from, or by him communicates his favors to them that believe and obey the gospel.

2. What does he declare from the true mercy-seat especially? You say, his justice. Our translators, McKnight, and a host of others, say, his righteousness. You alone of all known to me render it *justice*. Though the word dikaiosune is used near one hundred times in the New Testament, it is not once translated justice, but uniformily righteousness. You very often in your version translate the word *justification*, as, therein is the jusfication of God is revealed. Against this translation I have no objection. It fully inclueds my views of the truth intended. The righteousness or justification of God, is that plan of God justifying by faith without the deeds of the Mosaic

Law. This plan is revealed by Jesus Christ in the gospel in all its clearness and fulness. True, it was witnessed by the law and the prophets; for it is written there,"' the just by faith, shall live.' This plan of justification was but obscurely taught bythe prophets; but they did teach it and from their writings the apostle introduced it as, a witness to induce the Jews to believe the truth.

3. For what purpose does he declare his right eousness, or justification? This is the important point of inquiry: the justification declared is, that God will freely pardon or graciously justify every one that-believes in Jesus—that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—But the objection is, how can he be just in justifying and pardoning the guilty without the deeds of the law? We believe says the Jew, that God has required us to be circumcised and to keep the whole law, or we cannot be saved; nor justified. Now says Paul, (v, 19)We know that whatsoever the law saith it saith to them who are under the law—therefore the law speaks to the Jew only, for they only are under it; and not to the Gentiles, for they are not, and never were under the Mosaic law. The Jews under the law were guilty as were all the world. Therefore, v 20, by the deeds of the law shall no flesh be justified in his sight, who sees the defiled heart and conscience. For by the law is the knowledge of sin, and therefore by the law none can be justified. But says Paul, v 21, there is a justification without the law made manifest-- and this justification is witnessed by the law and the prophets, even by Abraham, David,' and all who of the faith of Abraham--they were all justified without the works of the law. Chap: 4, 1--14. Now this justification is by faith in Jesus Christ, and is to be preached and offered to all, both Jews and Greeks and is actually possessed by all that believe---This

is the justification God declares to the world, by or from Jesus Christ the true mercy seat—Will the Jew yet say, how can he be just in justifying without the law of Moses? Paul will ask, how was he just in justifying Abraham who lived before the law? In the same way he is just in justifying the Gentiles who believe in Jesus, as well as the Jews. He has declared it, and who shall reply against God? Every act of God is in accordance with every attribute of his nature, who will deny it?

To declare God just, and to make him just, are two distinct ideas. The first I receive, and the second, I think, my Brother receives; for you introduce this text to prove that the blood of Christ so affected God, that he can now be just in justifying the believer. That this is your meaning, you add; Then you have no faith in Christ's blood as affecting God but only as affecting men! You speak correctly; for faith comes by hearing, and hearing by the word of God and that word has no where said it to my understanding.

On pa 277 you object to the order in which I have placed faith; repentance, obedience &c. Here I may have erred; but in this I refer you to your observations made to a "precise brother." In conclusion, permit me to wonder at you, when on the same page you say; Now a person who has no use for Christ's blood, but to be reconciled by it, can have no faith in it! What no faith in it? and yet be reconciled by it! Strange! Can he be reconciled to God by it without faith in it! You add as a reason of this strange sentiment, for why should he rely upon the death of the Messiah, as it can have no effect upon God! your conclusion must then be, that none are Christians, who do not believe that the blood of Christ has such a mighty effect on God, as to make him propitious, to appease or pacify him, to turn away his wrath, and please him--or in the language of

the poet, 'to turn his wrath to grace.' Take heed, my dear brother, lest your zeal for an untenable dogma become as intemperate as that of many, who deny your claims to Christianity, because you hold, in their view, doctrines subversive of true Religion.

You express much delight that the Christians in the east are opposing my views on atonement. Not all are opposing; for the Palladium, their best and most popular paper, is transferring to its pages, my numbers in the present discussion. My dear sir, should the world oppose, as brother Russell has done, by transcribing Buck's theological dictionary on this article, atonement, I stand unmoved by such attacks. At your request I will publish his number when it shall appear in the Harbinger; but I expect to pay no attention to it myself. Others may. One brother is enough for an old man at the same time.

Your old brother in the bonds of peace and love,

B. W. STONE.

(From the Millenial Harbenger.)

ATONEMENT—BY RUSSELL.

The sufferings and death of the Son of God are every where in the scriptures spoken of, or referred to as the procuring cause of our salvation. His 'BLOOD,' the emblem of his agony and death, is said to 'cleanse us from all sin' and 'without the shedding, of blood,' we are told,' there is no remission.' That the sufferings and death of the Messiah are a *sine qua non* in the plan of salvation, can be denied by none, who honestly believe the Bible to be the only infallible standard of christian faith. But there are those who are disposed to undervalue the atoning sacrifice of the Lamb of God. Instead of attributing the pardon of sin and eternal blessedness to the *death* and mediation of Christ, as the procuring cause, they

dilate upon the mercy of God, forgetting the testimony of Jesus when he said: 'No man cometh to the Father but by me.' They acknowledge that Christ died and rose again, but this death and resurrection, are not a *sine qua non*, absolutely, in the very nature of things, indispensable to the pardon and final salvation of sinners. They say Christ died for us as Gen. Warren died for his country,–that wicked men murdered the Messiah, that he fell a martyr to the truth, and that he deservedly stands at the head of that illustrious troop of martyrs, who have cheerfully in every age, sealed the truth which they loved and preached, with their blood.–Against this low, Socinian God-dishonoring view of the sacrificial offering of the Lamb of God, we enter our solemn *protest*. And the following are some of our many reasons.

1. To represent the death of Christ as only *martyrdom*, is equivalent to deny that Christ is the Saviour of sinners. If he dies as a murdered victim of the wrath of men, a martyr and nothing more, then he does not any more than Stephen or any other holy man of God who has died for the truth, procure by his death and sufferings, our salvation. How then is he a *Saviour?* By his example and teachings only; and this is the sentiment usually entertained by Unitarians. According to this sentiment Christ may be *a Saviour*, but he cannot be THE SAVIOUR, 'the only name given under heaven, among men whereby we must be saved.' He is a Saviour as the prophets and apostles were Saviours. They taught the truth, and most of them died for the truth, and they were instrumental of bringing thousands to the knowledge and service of the Living God. Is this all that Jesus has done for us? then he stands on a level with good men, if indeed this Socinian notion would not degrade him much below them, some of the luminaries of the church. If Christ is a Saviour only because he preached the truth and died

as its witness, then Paul and Peter far excelled their Lord as saviours; they were longer and more successful in their ministry. They were indefatigable and most successful preachers of righteousness some thirty or forty years; but his ministry could not have been more than three years and a half.--They planted many churches and received many thousands of happy converts, but Christ is supposed to have made but a few hundreds, some suppose one hundred and twenty disciples—up to the time of his ascension. They both died happy and willing martyrs to the gospel; and according to the hypothesis of our Socinian Doctors, Christ has done no more. It appears evident, therefore, if Christ is a Saviour only by virtue of his example and teachings, and not by virtue of an atoning sacrifice, that he is not the SAVIOR of the world, but only *a savior*, one among a multitude of Saviors. How appalling, may we not say, how blasphemous is this sentiment to the soul of him who loves the Son of God as the "propitiation--*ilasmos* atonement for our sins, and not ours only, but also for the sins of the whole world?" 1 John ii, 2.

2. This view of the death of Christ impeaches both the wisdom and goodness of God. In all the works and appointments of Jehovah we behold order and congruity, the best means employed to accomplish the best ends. But if the death of the Holy, dearly beloved and only begotten Son of God was not indispensably necessary as an expiatory sacrifice, where is that wisdom which always secures the best ends by the best means? How can wisdom be seen in "sparing not his only Son, but giving him for us all," to die the most agonizing, ignominious death? Did the truth need a martyr's blood to attest its heavenly origin and its power to save? Where were the prophets? Many of them had been sawn asunder, had been stoned, and wandered about in sheeps

skins and goats' skins, were afflicted and tormented. Would not this answer? Where was John the Baptist? His head had been presented to Herod in a charger. His blood had borne witness to the truth. Behold Stephen, James, Peter and Paul. These are mortals. They must die, and they are all ready to seal the truth with their blood. Why then must Jesus, the immaculate Son of God become "exceeding sorrowful even unto death."—It was not necessary to bear witness to the truthfulness of Christianity. There were witnesses enough already. Why then does God make such a sacrifice? Why pay such an exorbitant price? Why sacrifice the most precious blood in the universe, if the honor of the divine law can be maintained and souls redeemed without it? And where the *goodness*, to say no more of the wisdom of God, in permitting his dearly beloved Son in whom he was always well pleased, to endure so much undeserved and unnecessary sufferings? We are sinning mortals and deserve to die; but this cannot be said of the Lamb of God. He was holy, harmless, separate from sinners. He merited not the displeasure of his heavenly Father; and if his Father so far withdrew his divine protection from his only Son, as to give him up unnecessarily into the hand of a murderous rabble,—if he so far closed his ears to the cries of his Dearly Beloved, as to leave him to be mocked, scourged, buffeted and crucified, *where*, heaven and earth ask with distrust and amazement, WHERE IS THE GOODNESS OF GOD? Let such a sentiment as this obtain, and the universe would revolt and withdraw its allegiance from a throne too weak and too indifferent to protect the loyal and innocent.

3. We object to the Socinian views of the atonement, because the Scriptures attribute our salvation to the death and mediation of Christ, but not to the death of any others who have died martyrs. Now

if Christ died as a witness to the truth only, fell by the hands of his enemies, if such a death could have anything worth naming to do with our reconciliation to God, we should find our salvation referred not to the death of Christ alone, but to all the saints who have sealed the truth with their blood. It is frequently said that the liberties of our country were purchased by the blood of our fathers. Gen. Warren is much distinguished for the part he took in that perilous struggle. But no one thinks of attributing the liberties of his country to the death of Warren. We speak and think of him only as one among many who suffered or died to deliver their country from the infatuation of Great Britain. But when we come to the Records of our faith we find no one of all the sufferings and martyred saints, sharing with Christ the honor of redeeming us to God by their blood. The language of the word of God is: "All we, like sheep, have gone astray * * * the Lord hath laid upon him the iniquity of us all." * * "He hath borne our griefs and carried our sorrows." * * "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." We are said to be justified by his blood,' and when enemies 'we were reconciled to God by the death of his Son,' and by his 'blood we are said to be cleansed from all sin;' and the redeemed in heaven are represented as ascribing their salvation to the death of Christ. In their choral songs, they say: 'Thou art worthy to take the book and open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, tongue and people and nation.' Isa. 53—3 6. Rom. 5—9 10. Rev. 5 9.

4. We protest against the Socinian views of the atonement, because they imply that the death and sufferings of Christ were all inflicted upon him by

his enemies, which is not true. This sentiment is not only implied by the hypothesis that the blessed Redeemer died only as a martyr, but it is fully and frequently expressed by those who stumble at the cross. That the enemies of the Savior laid wicked hands upon him, and were engaged in crucifying him when he made his soul an offering for sin, is true but that they had power to take away his life, or that they inflicted the mighty aggregate of his sufferings is not true. Hear the prophet Isaiah on that point

"It pleased the Lord to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hands," Isa, 53. 10. Hear the testimony of the Faithful and true witness. "I lay down my life that I might take it again: NO MAN TAKETH IT FROM ME, but I lay it down of myself. I have power to lay it down and I have power to take it again." John 10—27, 18.

Besides, if the death of Christ was wholly inflicted by his enemies, what mean those dreadful agonies in the garden when no man was near? There we behold the Lamb of God prostrate on the ground, in the deepest mental agony. So intense were his sufferings that he was bathed in a bloody sweat, and exclaimed, 'My soul is exceeding sorrowful even unto death.' This agony which seems to have been the most dreadful which he ever endured, was not inflicted by the hands of wicked men. To say it arose fromthe apprehension of the near appoach of his murderers, is to charge the holy Jesus with a most deplorable imbecility and cowardice. There is another difficulty here which is worthy of serious consideration It is this: If the death of Christ was a death inflicted only by his enemies, his sufferings must have been *physical.* Men can kill the body but cannot kill the soul. But how was it when the Lord Messiah died?

Was his death confined to the body? Hear his dying groans. 'My SOUL is exceeding sorrowful, even unto death.' Matt. 26: 38. Mark 14. 34. 'He hath put him to grief; when thou shalt make his SOUL an offering for sin.' Isa. 53: 10. Here then the soul of Christ is represented as *suffering death*, being made an 'offering for sin.' But we cannot see how wicked men could make the SOUL of Christ an 'offering for sin.'

5. We will name one more objection to the hypothesis under consideration, and leave this subject for another occasion. It is this: If Christ died only as a martyr, he died the most ingloriously of all Christian martyrs. It is a distinguishing trait in the death of those saints who have fallen by the hand of violence, as witnesses for the truth, that they have been wonderfully, almost miraculously sustained in the dreadful conflict. Read the history of the death of Stephen. How calm! How heroic he falls asleep! He bends his knees in prayer—he sees heaven open; and wrapt in beatific vision he prays for his murderers, commends his spirit to Jesus and falls asleep! Look at the apostle Paul. He died a martyr at Rome during the reign of Nero.—Hear the triumphant notes which he raises, as he nears the scaffold. I am now ready to be offered; the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge will give me in that day, and not me only, but all who love his appearing. Look into the book of Martyrs, and see how calm and triumphantly these saints who have fallen by wicked hands, have fallen asleep. With their last breath they have smiled upon their enemies and cried, 'Welcome the cross of Christ.' 'Welcome eternal life.' But when we contemplate the Redeemer in his death and sufferings, behold what a contrast! He is

overpowered with mental agony. Before his enemies approach him, he falls agitated upon the ground and shrieks out—'My soul is exceeding sorrowful even unto death.' He sweats, as it were, great drops of blood, falling to the ground, and ejaculates: MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME!

Why is the Lamb of God agitated? Why so swallowed up in view of death, if that death is only the death of the body? Is Jesus afraid to die? Does he shrink from the prospects of the eternal world? No—blessed be God, he is himself the Resurrection and the Life. The secret of this overwhelming agony is, 'HIS SOUL WAS MADE AN OFFRING FOR SIN,' Isa. 53: 10. More hereafter. R.

NOTICE.

At brother Campbell's request I have printed Elder Russell's discourse on atonement. In it I find nothing different from what I have already noticed in the present discussion between brother Campbell and myself, except a few ultra-orthodox expressions, which have unguardedly been slipt into the discourse—as for instance, That the death and resurrection of Christ, are the *sine qua non* of pardon and salvation.

Query. How then were the saints pardoned and saved from the beginning, before the death and resurrection of Christ, seeing they did not believe that he was to die and rise again? This death must solely affect God, and not man according to brother Russell. He considers the following doctrines to be low, Socinian and God-dishonoring, and enters his solemn protest against them. 1st. That Christ died for us as Gen. Warren died for his country. Query,

And who, but himself, ever denied or protested against this truth? Gen. Warren died for us from love of his country; did not Christ die for us from love to us? Gen. Warren died to save us from our enemies; did not Jesus die for the same purpose? Thus far the analogy holds good with all, except brother Russell and yourself. 2d. He also protests against this plain scriptural fact "that wicked men murdered the Messiah"—this he calls God-dishonoring; and will my brother Campbell endorse it? I know brother Russell acknowledges that wicked men did partly inflict the death, but that God united in the horrid deed! 3. He also protests against this, "that Christ fell a martyr to the truth? And will brother Campbell protest also against this, and call it *God-dishonoring?* You two must be alone on this subject; for I know of none who have ever ventured to deny it before—I grant, that this was not the only design of his death, and will join with you in protesting against this exclusive sense. Against this doctrine brother Russell's discourse is directed. I wish him success heartily in combatting this exclusive sense of Christ's death.

But why should brother Campbell publish this piece against this low, Socinian, God-dishonoring, doctrine? Did he think—could he think that it applied to me, in the sense stated by brother Russell? So our readers must think, seeing you have endorsed the sentiment. To them it is left to judge. I think it is time now to close this discussion, seeing fair debate cannot be had.

I shall in my next give a synopsis of my views on the atonement, as stated in this discussion, without reference to yours. I leave for you to do the same, to give a synopsis of your views without any reference to mine. Let the world read and judge. If we begin to contrast, and compare our views in our synopses, it may renew the discussion. I wish us

all to unite in the greater work of reforming and regenerating the church, and of saving the world.

May the Lord bless my beloved brother.

B. W. STONE.

CHRISTIAN UNION.

LECTURE III.

By a comparison of the present state of Christianity with what it once was, all are brought to the conviction that we are yet in the apostacy—under the reign of the man of sin—yet in Babylon—yet in the wilderness. All the sects see the propriety and necessity of reformation, and christian union, and profess a great desire for them, and make stong cries and supplications for their speedy return to Zion. Yet, strange! Whenever an attempt is made to effect them, all the parties rise up against it, and oppose the abettors of the good work. The reason is, that the means proposed by those reformers impinge upon their party schemes, and strike a death blow at their party-union. This is the history of every reformation from John the Baptist to the present time. At first the people gladly heared John, the great reformer, and flocked to his baptism, but when he had fully developed the plan of reformation, they were offended, and opposed with violence the scheme. So it was with the greatest reformer on earth, the Lord Jesus. At first the multitudes flocked to his ministry, and were urgent to crown him king; but when his plan of reformation was understood by them, they opposed and crucified him. So of the reformation of Wickliff, Huss, Luther, Wesley, and of the present century.

Various plans have been introduced by honest, good men to effect this disirable, and desired object:

Christian union; bnt they have all failed. It is worth while to inquire into these plans, and into the reasons why they have failed.

1st. The first plan to unite the divided Christians was introduced in the beginning of the fourth century bythe council of Nice. This plan was, to have a creed, or a system of doctrines made by the collected wisdom and authority of that council, to which all must subscribe, and from which none must depart, on pain of earthly and eternal anathemas.—The plan, we acknowledge, is plausible; and this has kept the Catholics united until now. But is their union, christian union? A Catholic was once asked, What did he believe?—he replied, I believe what mother church believes. And what does mother church believe? She believes what I believe. And what do you both believe?—We both believe alike. Here is a specimen of Catholic union. Who is so blind as not to see, and so ignorant as not to know, that this Nicene creed confirmed and perpetuated the division of the Christians then existing, and made slaves and hypocrites of millions more, who rather than undergo the anathemas threatened, subscribed what they did not believe, and slavishly rejected light lest they should be converted, and treated as heretics. This plan of the old mother has been followed by all the sects to this day with the same spirit and with similar success. Can this be heaven's plan to unite in one, his scattered people? No; No; fact itself proves its fallacy.

Some who are opposed to a large creed-book as a plan of union, yet plead for the necessity of a few *essential* doctrines to be embodied, as a bond of union. But who shall determine what these essential doctrines are? Suppose it possible that every member of the church on earth were together, and all agreed upon three or four doctrines as only *essential*, and that these only shall be tests of Christian union—

Would they all honestly agree that, should increasing light convince them that the doctrines received were wrong, they would still retain and defend them? Would they, or could they bind their posterity to believe and receive them? But these things are impossible. No formulary of doctrines can unite the Christian world—If it can unite a party—that union is only partial, and of short duration—it is a union of disunion, for unless we give up the right of thinking, and implicitly believe as the Catholics do, such creeds are vain.

2. Many in the present century have seen, and many begin to see, that all such creeds are in the way of christian union; and that to support them, is to support a limb of anti-christ. Thousands from this conviction have abandoned them all, and cast them to the moles, and to the bats, and have taken the Bible alone, as the sole rule of faith, and practice. This is commendable, and a long stride from Babylon. But will this effect Christian union? alas! we have to acknowledge the reverse. Thousands in this day have made this public profession, and are as much disunited in Christian love, and co-operation, as other sects—They have no written creeds, but they make their unwritten opinions of the Bible truths, the tests of union. As long as opinions of truth are made tests of union, all our boasting, that the Bible alone is our Religion, is vain.

3. The Bible alone *in heart* believed, and in the spirit obeyed, is doubtless the means of Christian union. Who will deny? It must be first, *with the heart believed*—believed *with all the heart.* To believe with the heart, is, to be affected and influenced by the truth believed; and to obey it in the spirit, is, to do it with the full, true and sincere determination, and resolution of the spirit, not only to cease to do evil, but to learn to do well—to depart in heart and life from every thing forbidden, and in heart and life

to do every thing commanded.—With such God meets, and blesses them--He meeteth him that worketh righteousness—their sins are blotted out—they receive the Holy Spirit, and experience seasons of refreshing from the presence of the Lord—they are born of God, and therefore love God, and one another, and this love casts out fear, and is the cement of Christian union.

Now we will inquire particularly what we are to believe and do in order to christian union not only union in spirit, but in the one body also: 1st. We must believe this humiliating truth, that we are in Babylon, in confusion—scattered in the dark and cloudy day.—Babylon is but another name for pride and confusion. Read its origin in the early age of the world. A tribe of men, inflated with pride, determined to build a tower, that should reach to heaven, in order. that their *great* name might flow down the stream of time, and live forever. But God confounded their language, they could not understand each other—they could not co-operate, and therefore they divided, and separated in different squads abroad. Who does not see the analogy? Is Rome, *Baylon? yes*; she is doubtless the mother of harlots—all nations are drunk with the wine of her wrath—that wine which excites to wrath, persecution, and death, those who are made drunk by it. From this learn, who drinks of Babylon's wine. In Babylon are God's people groaning in bondage, and longing for deliverance. This humiliating truth we must believe, or we will never make one exertion to come out of her. Believe the truth, and obey it; Come out of her my people—Come out from among them, and be ye separate saith the Lord, and I will receive you—Arise and depart hence; for this is not your rest; because it is polluted; it shall destroy you with a sore destruction. Before Jerusalem's destruction, the christians were warned, and escaped the ruin. So are

you now warned—fly immediately, and listen not to the lullaby, all is well.

Throw off your party yokes, which unite the parties --as such. Take not the yoke of Moses, but, Take my yoke upon you and learn of me, says Jesus. Under his yoke we shall be united, and our energies be one, to effect the mighty work of saving the world. The yokes of Moses and Christ could not be worn together at the same time and by the same people of old—nor can a party yoke be worn with the yoke of Christ. Leave your party standards, and rally under the standard of heaven. See you that white throne. with one sitting on it, surrounded with a rainbow, and an immense company of raptured worshippers? That is our king--that ensign, waving on the spirits' breeze, is heavens standard. To it repair, and learn, and do the lessons which will be taught you there by the infallible Teacher from heaven. He will teach you that you must love one another with a pure heart fervently—to deny yourself, and take up your cross daily, and follow him--he will teach you, not to look on your own affairs, but also to the interest of others–that you and all you have are his, and must be devoted to the great work of salvation; that you must not mind earthly things, nor set your affections on them- not to be conformed to the world—to lay up treasures in heaven, not on earth; to take the lowest seat, and to esteem others better than yourselves, as did Jesus, who esteemed us more than glory, ease and life. Here you have no abiding place, but are as strangers and pilgrims seeking a better country. You must leave your party distinctions, and party names, and be contented with that given by divine authority—Christian. For doing all this, and all the holy precepts of heaven, you will be hated and persecuted by the world, and especially by that part of it, who have a name to live, but deny the power--for the children of the bond woman

always did, and always will persecute the children of the free woman, The world is ripe to persecute, if they had an object, such as will be presented by the regeneration of the church. My brethren, listen not to those teachers, who say, the time for Christians to unite is not yet come; and that you should live longer in disobedience to God's holy commandment, by living in disunion, which is, says Paul, carnal; and to be carnally minded is death. No longer by your conduct, counteract the prayer of Jesus, that they all may be one. The Lord will raise up leaders full of the Holy Spirit, to direct the faithful. My beloved, believe not every spirit but try the spirits whether they be of God, for many false prophets are gone out into the world. Mark them which cause divisions among you, contrary to the doctrine ye have heard, and avoid them—Do not think the Mormons only are intended; would to God they were the only ones—but they, who divide Christians, contrary to the doctrine of the old gospel, are the people intended, irrespective of their high profession of christianity. O Lord, restore thou Zion to her ancient glory, and make her a blessing to the World. Amen.

In my next and last lecture, I shall show the glorious effect of Christian Union--that the world may believe in Jesus.

B. W. STONE.

(For the Messenger)

Randolph, Mo. April 11, 1841.

Dear Brother Stone—

I proceed to drop you a few lines, conveying intelligence of the progress of the good cause in this section. Within about five weeks past I have immersed 40 persons upon a confession of their faith,

and the prospect still flattering as at first; but I am nearly exhausted at present, but still intend to labor continually as long as I can. O, that there were more faithful and devoted laborers in the field! The cause of the Bible would soon triumph, if aided by the godly behavior of its professors. O, that the brethren would walk worthy of their vocation! what an impetus to the good cause! How irresistable the argument in favor of the Bible! O brethren, much depends upon the character you sustain before the world; live holy, righteously and Godly in this present world. This is essential to the advancement of the cause you profess to love, as well as to the securing of your own eternal interest.

May the Lord bless all the holy brethren.

ALLEN WRIGHT.

Clay County, Mo: April 13th, 1841.

DEAR BROTHER STONE----

I would not have troubled you at this time with a communication, but I am now at brother Payne's, with the 9th volume of Mr. Wesley's works before me, and finding some things there in, which I humbly conceive would benefit the Methodists of this day—particularly some of their clergy, who spend much of their time in preaching and writing salvation, pardon, remission, &c. without obedience to the ordinance of baptism, and ever warning the community not to trust to the obedience of faith for pardon, I say, under these circumstances, to refresh their memory occasionally, by quotations from old father Wesley, might answer a valuable end--therefore I have concluded to send you the following extracts, which I think will require the ingenuity of the Bishop to *spiritualize*, and *twistify*, so as to make it appear that Mr. Wesley attached less importance to baptism than we do; nay, he has gone farther:—But let the

Book speak for itself. In his Treaties on baptism, vol. ix, pages 157,8, in answer to the question, 'what are the benefits we receive, by baptism?' He says "The first of these is the washing away the guilt of original sin by the application of the merits of Christ's death; That we are all born under the guilt of Adam's sin; —and that all sin deserves eternal misery, was the unanimous sense of the ancient church, as it is expressed in the 9th article of our own." So he goes on to prove that all need pardon, and says, it is given through Christ; for says he, "In virtue of this free gift, the merits of Christ's life and death are applied to us in *baptism*" Eph. v, 25, 26. "He gave himself for the church, that he might sanctify and cleanse it, with the washing of water, by the word"—namely, "in baptism, the ordinary instrument of our justification"—and then he notices the prayer of the church for the delivery of the baptized from God's wrath, &c.

His answer is, 2. "By baptism we enter into covenant with God—into that everlasting covenant, which he hath commanded forever—that new covenant which he promised to make with the spiritual Israel, even to give them a new heart and a new spirit; to sprinkle clean water upon them, (of which the baptism is only a figure) and remember their sins and iniquities no more"—hear it "remember their sins and iniquities no more."

3. "By baptism we are admitted into the church, and consequently made members of Christ its head."

4: "By baptism, we who are by nature children of wrath, are made the children of God, and this *regeneration* (mark it well, 'this *regeneration*') which *our* church in so many places ascribes to *baptism*, is more than barely being admitted into the church; though commonly connected therewith, being grafted into the body of Christ's church, we are the children of God by adoption and grace! Mr. Wesley then

adds "this is grounded on the plain words of our Lord John iii, 5. "Except a man be born of the water, and of the Spirit, he cannot enter into the kingdom of God." By water then as a means of baptism; we are regenerated, or born again, whence it is also called by the Apostle "the washing of regeneration.' 'Our church therefore' says, Mr. Wesley, 'ascribes no greater virtue to baptism, than Christ himself has done"!

We will close for the present, lest our extracts be too long. If you think they merit a place in the Messenger, you can insert them.

Your brother in the good hope.

J. P. LANCASTER.

Smithville, Ark. April 5th, 1841.

DEAR BROTHER STONE:—

Since I last wrote to you, there has been something upward of 30 additions to the congregations where I labor. About one week since, we had a precious time of refreshing from the presence of our Lord. The aged and infirm in body seemed to possess the vigor and health of youth—the young, to have attained to manhood—the middle aged stood about right. We took to ourselves the whole armour of God, and while we (in our language) laid our shoulders to the wheel, the work went on gloriously. Dear brother, we have many brethren and sisters here that we expect to mingle with, in our King's upper and better country. This glorious hope revives our courage by the way.

O that the brethren may be found faithful, walking worthy of the vocation wherewith they are called, in all lowliness, meekness, in long suffering, forbearing each other in love, endeavoring to keep the unity og

the spirit in the bond of peace, always remembering that, if the spirit is absent the body is dead.

Grace mercy and peace be multiplied to you and all kindred spirits in the Lord. Farewell.

C. G. TITSWORTH.

Grandview, Edgar County, Ill. May 4th, 1841.

DEAR BROTHER STONE—

I will now inform you of the progress of the cause of the blessed Redeemer in this section of the State. I baptized 30 from the time I saw you in September to December, I then remained at home through the winter, and recommenced on the first of April to proclaim the good news. In my tour to the churches at Darwin, Henderson, and Palestine, we had 11 additions. All that is wanting is, for the brethren to let their light so shine that, others beholding their good works will be constrained to glorysy their Father in heaven. I am happy to state that their walk is drawing the attention of the world, who have been disgusted with the modern religion, which consists in loud professions, and towards others proscription, and that of the most denunciatory character. But blessed be the name of the Lord! Many of the first class of the sects are coming out. I am certain there is more concern manifest among them now than I have ever known before, and all that is wanting is for the brethren to stand firm, always abounding in the work of the Lord. That this be the happy disposition of all who possess his name is my prayer in Jesus.

Yours in hope of a blissful immortality.

WILLIAM TICHNER.

OBITUARY.

Our esteemed Elder, Alfred Lagow, of Palestine has fallen a sleep in the Lord after an illness of 7 days. Brother Lagow was of the most exemplary

character, and an able teacher. I was with him the most of the time of his illness; and I never witnessed such composure in any person before. On Saturday evening before he died, we were convinced that he would shortly expire. I took his hand, as I sat by the side of his bed, I observed to him; brother Alfred, you are going to leave us; he replied, do you think so, I answered yes. He said well brother, the Lord's will be done, and not mine. No terror the prospect begets! I am not mortality's slave! he then requested the brethren to come into his room he then narrated the course he had pursued since he had obeyed the Lord. I will state one thing. He observed; Brethren, you see me here in this weak condition, ready to leave you all, I request you, weep not for me! Were the Presidency offered to me this moment with health, this my present situation would be my choice. No higher honor, no greater joys have I wished than to be an humble follower of the Lord Jesus. He then called his companion and his his little boy, and said to his wife, Ellen, I leave you for a short time, but the Lord is your husband. He will never leave you nor forsake you. It is not necessary for me to give you a minute detail, suffice it to say he was a man of a strong discerning mind, and had a splendid education; and the best of all, a devoted follower of the Redeemer, never can the loss of any brother cause more regret, or a citizen more sorrow. He died on the last Lord's day in April, 1841. W. T.

Boone County, Mo. April 15, 1841.

Brother Stone--

A church has recently been organized in the city of Booneville, by brothers Lancaster and Boone of 12 or 14 members—I was there last Lord's day, with brothers Smith and Boone; we had two additions. The

next day we went to Fayette, where two others confessed and obeyed the Lord--which make 80 that have been added to the church since brother Boone united. In haste, your brother,

T. M ALLEN.

Brother J. T. Johnson May 5, writes that he had just returned from Madison county, K'y, 10 additions were made. He says, the harvest is great, and the laborers are few. We pray the Lord to inspire all the brethren to exert themselves in supporting those who are in the field, and those who may be sent out. The preachers of the denominations treated our affectionate overture for union with contempt. None of them but Doctor Fishback attended. We have to fight the battle alone. May the Lord grant us the victory.

Brother J. A. Gano writes: Brother J. Rogers and myself closed a meeting at Antioch, 20th April; the fruits of which were 8 souls.

DIVERSITY OF OPINION.

I willingly concede to every man what I claim for myself—the freest range of thought and expression; and am perfectly indifferent whether the sentiments of others on speculative subjects coincide with, or differ from my own: Instead of wishing or expecting that uniformity of opinion should be established, I am convinced that it is neither practicable nor desirable, that varieties of thought are as numerous, and as strongly marked, and as irreducible to one standard, as those of bodily form; and that to quarrel with one who thinks differently from ourselves, would be no less unreasonable than to be angry with him for having features unlike our own. *Ladie's Booh.*

FREEDOM OF INQUIRY.

Let not the freedom of inquiry be shackled. If it mutiplies contentions amongst the wise and virtuous, it exercises the charity of those who contend. If it shakes, for a time, the belief that is rested only upon prejudice, it finally settles on the broader and more solid basis of conviction. *Ladies' Book,*

(From the Journal of Christianity.)

THE CAPTIVES ARE FREE.

Praise and glory be to the God of JUSTICE! The Supreme Court of the United States has been led by his invisible hand to give its sanction to simple *justice.* The intelligence was brought by the following letter from the venerable John Quincy Adams the senior counsel in the case, addressed to a member of the committee acting on behalf of the captives of the Amistead:

"Washington, March 9th, 1841.

DEAR SIR:

The captives are free! The part of the Decree of the District Court, which placed them at the disposal of the President of the United States to be sent to Africa, is reversed. They are to be discharged from the custody of the marshal—*free.*

ERRATA.

Page: 297, for *direct* no effect, read *no direct effect:*
" " for proposition for, read preposition *for.*
Some errors in punctuation, please correct:

EDITOR.

THE

CHRISTIAN MESSENGER.

—

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ATONEMENT—*No. VII.*

To B. W. STONE.

Dear Brother Stone—My absence from home on a laborious tour of two and a half months, has interrupted the consecutive order of my replies, and has placed you on my pages one month in advance of me. The advanced stage of the present number on my arrival at home leaves not sufficient room for a full reply to your Review of my 3d Letter, or your No. VII. While I regret the very immethodical manner in which this correspondence proceeds, and the consequent unintelligisbility of much of the matter introduced, I am indeed glad to hear you so fully avow in your postscript to your No. VII. that you did not designedly leave out the enumeration of the designs and uses of Christ's death, that of taking away sin. I sincerely thought you did so in not including it in your summary. But it seems you thought that in your previous essays it was fully stated. Whether or not may be disputed; but since you now admit that "*his blood cleanses, purifies and sanctifies from sin*" and that "*whatever was effected by his blood was designed,*" I gladly place it in your synopsis of the designs of his death. I do assure you again that I rejoice in this avowal, because of the conclusions which many were beginning to draw from the ambiguity thrown over the whole subject of the *scripturality* of your views on this grand and vital subject, by your omitting it in your enumeration of the designs of Christ's death.

But it will be asked, What, then, is this controversy about? What the points in discussion? Is this *design of Christ's blood* to cleanse from sin, essential to the remission of sin at all? Is it essential in some cases only, or in all cases? I do not understand you. I have said, "*The sacrificial system was indispensable to any fallen man's approach to God.*" You oppose this. You say I have not proved it. Well, still you have one door of escape open. Perhaps you intend to say *you can* prove it, but I *have not* proved it. True, indeed, I did not allege the evidence you adduce in proof of that proposition. My proof is quite of another sort. It is logically whatever proves the two following theses:—1st. *The death of Christ is the sacrificial system perfected in one sacrifice.* 2d. *That sacrifice is, was, and always will be, indispensable to any fallen man's approach to God.* The allusions to Abel, Enoch, Noah, &c. were not relied on as proofs of these theses.

If any one admit that it is or was necessary in one case, it is indispensable in every case. If God can honorably forgive one sin, and accept one sinner without sacrifice, he can do so in every case. I contend that the whole Bible teaches sacrifice, faith, and repentance as essential to forgiveness. God cannot forgive sin, any sin of any transgressor without these. If it is proved that it is necessary in any one case, it is necessary in every case; for whatever justifies God in forgiving one sinner, will justify him in forgiving every other sinner. If it be true philosophy that because heat and moisture are essential to the germination of one grain of wheat, they are essential to the germination of every other grain of wheat in the universe; so if the blood of Christ be essential to the remission of one sin, it is necessary to the remission of every other sin. I am not now attempting, nor will I hereafter attempt the proof of any of these propositions, until an issue be formed on some of them. I am specially desirous to be understood on the vital question—the necessity of the blood of Christ to the remission of sins.

Whether in the way of reprisals, or jocosely, my venerable brother, in referring to my third proposition, has said, "I am glad my brother has at length conceded the point of difference between us; for you say, when a Jew had forfeited these, one of which is temporal life, the sacrificial law had no blessing in store for them." From what motive this is alleged I judge not; I only say, I have conceded nothing in this for which I ever contended—not even the shade of a thought. When a man has forfeited his life under any law, moral, ceremonial, or judicial, that law cannot give him life. But I do not say that a sacrificial system, in prophecy or in history, may not do that for him which that violated law could not do!

But the circumstances which introduced such *concessions* (!) give quite a different version to the matter. I am contending against a theory that required blood for the remission of minor offences, and dispensed with it in great offences. This is the naked point divested of all foliage. Brother Stone admits blood and sacrifice for simple errors, but will have the great offences—such as murder and adultery—forgiven without blood or sacrifice! If I mistake you, my dear sir, it is a venal sin—a simple error of the head—and I shall be thankful to have a definite proposition or issue from your pen on this subject. Then you will comprehend my "candor in giving up an opinion"!

As I note only the main points, or notice the chief misapprehensions, I hasten to the 6th proposition. I have asserted in one sentence that "*no repentance nor amendment of life, without shedding of blood, could obtain remission.*" This I re-affirm as my full conviction. My brother Stone supposes he has found a few exceptions; but so long as there was, beside the special sacrifices for special occasions, and the various trespass offerings under the law, one annual sacrifice, one great annual sin-offering, for "an EVERLASTING STATUTE TO MAKE ATONEMENT for the children of Israel"—FOR ALL THEIR SINS, once-a-year, it is illogical and inconclusive to cite a hun-

dred or a thousand sins forgiven when this atonement is not mentioned.

If I prove baptism in one or two instances to have been by authority preceded by faith and repentance, should a Paidobaptist bring up a hundred instances in which neither are noted, I say it is idle and inconclusive. That such has been established once, twice, or three times, is enough in all logic and good sense forever. So I say to my venerated father Stone: When I adduce two such broad and clear authorities as "*Without shedding of blood there is no remission,*" and "*This shall be for an everlasting statute to you* [Jews] *to make an atonement for all your sins once a-year*"—could you adduce a thousand instances of remission without any allusion to these, you have done nothing at all—nothing more than the ingenious and sophistical Paidobaptist, that tells of Lydia, Cornelius, and Stephanus, with their households, in opposition to a profession of faith and repentance as prior to immersion.

The most unguarded saying you have ever heard from brother Campbell is, that "NO SIN of ceremonial defilement, however trifling, could, without sacrifice, be forgiven;" but *you* have made it unguarded, not *I*, by a new version: you read it, *No ceremonial defilement*, &c. You make no difference between a sin of ceremonial defilement, and an accidental touch of a dead body! But this is not exactly trifling, though very near to it.

The radical difference (I begin to suspect) between our views on this point is sketched by yourself in an effort to neutralize my 7th proposition. You say, "Without the blood of the new institution the remission of the least sin could not be obtained, because none without that blood could be led to believe in Christ, to repent, or to be reconciled to God; and therefore none could be pardoned. Then you affirm, if I understand you, that *the blood of the new institution is necessary to pardon—only so far as it is necessary to faith and repentance!!* This being true, "atonement for sins," "expiation of sins," "reconciliation for iniquity," "purification

of sins," "redemption of transgressions," "bearing our iniquities," "becoming a sin-offering for us," a propitiatory to declare his justice that he might be just in justifying the ungodly," &c. &c. are all phrases without meaning.

To say that Christ died for our faith, is more consistent and intelligible than to say he died for our sins. He died for our repentance, is more rational than he suffered the just for the unjust. He bare our faith in his own body on the tree, is, therefore, the true version of he bore our sins in his own body, &c. Behold the Lamb of God that taketh away the infidelity of the world. The glorified saints then, indeed, should change their language, and sing, "Thou hast redeemed us to God by thy blood, giving faith, and hast washed us from our sins in the laver of faith obtained by thy blood," &c. I will not, until I hear from you, farther expose the massacre which such an interpretation would necessarily make of a thousand passages of scripture. I trust you will prove that I have misunderstood you, and that this is not your meaning. The minor points of the present epistle will fall in my path in the sequel.

Sincerely and effectionately yours through *the blood*, not through *the faith* only, of the everlasting institution,

A. CAMPBELL.

A NOTE TO MY PATRONS.

I stated in my last No. that I should give a synopsis of the doctrine contained in the discussion between brother Campbell and myself, and advise brother Campbell to do the same; and print no more in our periodicals on this subject. From the letter of brother Campbell just printed, no other principle than what has already been discussed in our letters, is brought to view. I am perfectly willing to rest the whole of our discussion with our readers, and if they have received any profit from it, let God have the glory. We have written honestly, I hope; and if we have in any thing erred, (and who but his infallibility is exempt from error) we hope it will not be imputed to us for sin.

I verily believe, that in the manner our late letters are written, we might continue to write all our lives without any

profit to ourselves or to our readers. We should involve every subject of theology. By long observation and experience I have found that when men have exhausted their sum of knowledge in debate, they supply that want with cynical remarks, which produce strife and angry contention. Brother Campbell and myself have not advanced thus far; but we are men, subject to like passions. I am confident we love each other as cordially now, as we did when we commenced this discussion. I speak confidently of myself. We love the same God and Saviour as fervently as ever, and delight to advance his cause, and to hear of its advance on the earth.

I have declined giving a synopsis of my views, as stated in our discussion; because I view it unnecessary. I do not expect to write more on this subject in the C. Messenger. Brother Campbell must take his own course. But it is hoped he also will cease. If he should think it proper to continue his letters, I may reply in an extra Messenger hereafter; but not at the expense of my patrons. My days are nearly numbered, and I wish to spend the remnant of them in preparing myself and others for eternity. My path through life has been rough and thorny; yet have I been cheered with the hope of immortality. I am now on the bank of Jordan, awaiting the voice of our great High Priest, to move forward to the heavenly Canaan. Amen.

B. W. STONE.

THE UNION OF CHRISTIANS.

LECTURE IV.

I come to the close of this all-important subject, and will now endeavor to show some of the happy effects of Christian Union; "Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe thou hast sent me." John xvii. 20, 21.

The first effect of Christian Union is, that the world will believe that the Father has sent his own Son to be the Saviour of it. The world—the whole world are all under sin, and there is salvation in no other name but in that of Jesus. He will save none but believers in him; for he that believeth not shall be damned. What means has God ordained to bring the world to believe in his Son, and be saved? I answer; the unity of believers. Tremendous thought! And shall believers nullify the divinely appointed means by living in disunion! Shall they thus be instrumental in plunging the world into eternal ruin! Shall they thus live in sin, and sing the syren song, All is well! Shall they deride and mock those servants of the Most High, who plead for Christian Union, and urge it as the command of God, and the salvation of the world! O what Egyptian darkness has covered the Christian world!

Why has not the world believed in Jesus? Or why do they not believe in him? Because the means ordained for this purpose, is withholden from them; I mean the union of Christians. Were they one, as the Father and Son are one, the world would believe, or the prayer of Jesus would be disregarded by the Father. Zion, the city of the living God, his dwelling place, is the light of the world, and the ordained instrument of converting and saving it. In Zion are deposited the oracles of God—from her is to go forth the word of salvation to the nations of the world. She must so shine that others may see her good works, and glorify our heavenly Father. To her is the command given "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee; Then shall the Gentiles see thy light and flow unto thee; O, that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had been as the sand on the sea-shore, and thy offspring like the gravel thereof." Had Zion only obeyed his commands, (among which is, let there be no divisions among you) the consequence would have been, an innumerable spiritual seed, and that seed pure, clean, smooth and beautiful as the gravel on the sea-shore.

The church of Christ is called a royal priesthood; or they

are made kings and priests to God, our Father. This is the relation they sustain to the world. They are kings—not over one another; for they are all kings, and no relation could exist among them. This interpretation would lead to anarchy and insubordination; every one would do what seemed right in his own eyes. Kings must have subjects. And who are the subjects put under the church of Christ? I answer; the whole world of mankind. - To Daniel vii. 17, 27, I appeal. - "These great beasts which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever." "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High." The four kings are put for the four great empires, the Assyrian, the Medo-Persian, the Grecian, and Roman. These successively ruled the world. But these kings or empires must be possessed by and given to the people of the saints of the Most High. They shall be an empire, or the kings of the world.

As a king gives laws to his subjects, so does the church or the saints united give laws—the laws of Christ, to the world. As a king rules his subjects by his laws—so should the Church rule the world by the law of Christ. As a king conquers rebels against his government; so the Church, whose members are all kings, is to conquer the rebel world, and bring them to the obedience of the faith—to conquer, not by carnal weapons, but by those spiritual weapons afforded by the spirit of love and truth, one of which is that union, for which we plead. Shall I presume to say, the salvation of the world is committed to the Church, under the great Saviour of all? This is the work assigned her. And woe to her, if it be neglected; but glory, honor, immortality and eternal life shall be her reward, if she attend diligently to it—if she be diligent to give the laws of Christ to the world by the means within her power—if she labor to conquer the rebels by the word of truth, and reconcile them to God.

They, the believers united, are also priests to God. If

they are priests they must have somewhat to offer. They must offer their bodies as living sacrifices to God, as did the great High Priest of our profession. Whatever we offer to the Lord is no longer ours, but his. So when we offer ourselves to God, we are his, and not our own. To take, and use the offerings of the Lord to any other purpose than the Lord intends, is sacrilege; and woe to the person who presumes to do it. Therefore, to make use of ourselves and the goods we possess, to any other purpose than to glorify God, is a sin of no small magnitude. As our great High Priest, we must pray for all men—for kings and all in authority—we must make strong cries and supplications to him that is able to save—we must offer praise and thanksgiving, the calves of our lips. All our offerings must be seasoned with salt, and on a pure altar, on which the sacred fire of the spirit of burning, must continually be found, in the flames of which our offerings ascend to God with acceptance.

O, if all who profess religion were spiritually and visibly united in the one body; and were not only kings and priests to God in profession, but also in reality, how soon the poor rebel world would bow submission to their rightful Lord! Then would wars cease to the ends of the earth, and discord and strife be known no more. A brother and sister would not sigh in death, as now they do, at the leaving of their children to the cold charities of the world. They would die in the full confidence that their family would be regarded by the brethren, and all their wants supplied. Heaven would be realized on earth, and the world would be bound together, not by ties of national policy, but by the bonds of peace and love. Party names and party strifes and bickerings would be banished from the peaceful abodes of earth. But who can describe the glories and happiness of that day? Roll on you tardy hours, and bring—bring quickly the joyful day!

Brethren of every name, help on this work by every means divine. For the want of this evidence—the Union of Christians, the world in thousands are daily dying in sin. Have you no sympathy—no bowels of mercy? Would you stop them from ruin? You have the means—be one, and they will be saved.

Let every christian begin the work of Union in himself. Wait upon God, and pray for the promise of the Spirit. Rest not till you are filled with the Spirit. Then, and not till then, will you love your God and Saviour—then and not till then you will love the brethren, who bear the image of the heavenly—then you will have the spirit of Jesus to love the fallen world, and like him to sacrifice all for their salvation. The cry will then be, Who will go for us, and bear the glad tidings to dying sinners that they may be saved. Every one in this spirit would flow together, and strive together to save the world. The secret is this, the want of this spirit, the spirit of Jesus, is the grand cause of division among Christians: consequently, this spirit restored will be the grand cause of union. Let us, dear brethren, try this plan; it will injure no one. God is faithful who has promised—he has promised to give the Holy Spirit to them that ask him. With this spirit, partyism will die—without it anti-partyism in profession only, will become as rank partyism as any other, and probably more intolerant.

B. W. STONE.

DR. CHANNING FOR RELIGIOUS REFORM.

The learned and eloquent Channing, in one of his late works, holds forth the following language in relation to the worldly spirit of subserviency, which characterizes the current religion of the day. He says,

"As a general rule, the Christianity of this day falls fearfully short of the Christianity of the immediate followers of the Lord. Then the meaning of a Christian was, that he took the cross and followed Christ, that he counted not his life dear to him in the service of God and man, that he trod the world under his feet. Now, we ask leave of the world, how far we may follow Christ. What wrong or abuse is there, which the bulk of the people may think essential to their prosperity and may defend with outcry and menace, before which the christianity of this age will not bow? We

need a new John, who, with the untamed and solemn energy of the wilderness, shall cry out among us, Repent. We need that the crucified should speak to us with a more startling voice, 'he that forsaketh not all things, and followeth me, cannot be my disciple.' We need that the all-sacrificing, all-sympathizing spirit of Christianity should cease to bow to the world.

"It is a solemn duty to speak plainly of wrongs, which good men perpetrate. It is very easy to cry out against crimes which the laws punish, and which popular opinion has branded with infamy. What is especially demanded of the Christian is, faithful, honest, generous testimony against enormities which are sanctioned by numbers, and fashion, and wealth, and especially by great and honored names, and which, thus sustained, lift up their heads to heaven, and repay rebuke with menace and indignation."

A NEW CREATURE.

Though an individual have given ear to the gospel, consented in heart to its requisitions, and has been baptized for the remission of sins according to the scriptures, there is one certain proof of acceptance with God, which *may* still be lacking. It is of the greatest importance that the baptized believer try himself in relation to this particular. The apostle Paul, when speaking to a certain church, declared to them that "If any man be *in* Christ he is a *new creature.*" Those to whom the apostle wrote were doubtless all baptized persons; but yet he gives them to understand that the certain evidence was to be found in the proof that they had become new creatures, and *that* proof might be derived from a *new life*, with "old things passed away and all things become new." Alas! how few show a new life.—*Genius of Christianity.*

THE BIBLE ALONE.

Till at last, being by sickness cast far from home, where I had no book but my Bible, I set to study the truth from thence, and so, by the blessing of God, discovered more in one week, than I had done before in seventeen years reading, hearing, and wrangling.—*Baxter.*

That man needs reforming in spirit, however correct is his theory, eloquent his tongue, or learned his pen, who holds his dissenting brother as his inferior; calls him hard names, and treats his religious sentiments with contempt and ridicule. Too much of this spirit fires the hearts of many of the reformers of the nineteenth century; and I fear the Christians are not fully free from its baneful influence. Is not a reformation in the *spirit* of our sermons and written communications, in some instances called for? do they breathe the spirit of love and mercy to those who oppose us? or have we partaken of their spirit? Remember without charity we are nothing—yes, worse than nothing in the work of reform commenced and carried on by Christ and his true servants—without his spirit we are none of his. O, for a reformation in every part of the church, in spirit, in zeal, in love, in Christian forbearance, and holy living. Let us commence the work *now.*—*Palladium.*

CAUSE OF DISUNION.

The following extract is the postscript of an editorial article in the Christian Messenger of March last, entitled "The Disunion of Christians."

"We propose to the editor of the Palladium, that he give an explicit statement of the objections he and the eastern brethren have against us as a people. These objections I will endeavor to answer in a mild and candid spirit. We are not afraid of our errors being exposed—we wish to know

them before we appear before our Judge in the last day, in order that we may reform. If you will publish my answer in the Christian Palladium, I should be glad to receive your objections against us, why you cannot unite with us immediately. I wish your objections to be short and pointed. If you accord with this proposition, and proceed to its execution, I have no doubt but it will greatly conduce to the interests of christianity." B. W. S.

With pleasure I comply with what I suppose is the design of these Christian propositions. I do not think, (though the extract looks that way) that the worthy editor of the Messenger is seeking an opportunity to occupy the Palladium with disquisitions on the peculiar sentiments of the 'Disciples,' but *Christian union*, between those of the *East* and *West*, of the *Christian name*, I conclude is his worthy object. With *this* and *no* other understanding of the matter, do I comply with his requests.

Br. Stone asks why the Eastern Christians cannot unite with the Western Christians. I think my brother is laboring under a mistake relative to the cause of our disunion, if such is the state of affairs between us. The Christians of the *East*, from their rise, have ever been ready to unite with *all* Christians—they are firm on this ground yet. They, in former years, labored to form a permanent union and co-operation with their brethren of the West. Messengers for this purpose were sent among them; but our friendly visits were not returned; our conferences were opposed, and finally, our offers for *union* were rejected: this was virtually, if not officially, the case. You have *gone over* to the Disciples; have become *one* with them; they are *close communionists;* hence we are debarred from their communion. You being *one* with them we cannot of course unite with you unless we leave our *old ground*, follow your steps, and become "*Disciples*," according to the rule laid down by Mr. Campbell. This we cannot do.

Union with all the saints, is what every enlightened Christian desires and labors for; the Eastern Christians have no other test of Christian union, than purity of heart and uprightness of character; all who give evidence that "*God has received them*," are admitted into full communion. Are

our Western brethren on this ground? if so, then we are *one*, and I have no objections to offer against an "immediate" union with them.

These imperfect remarks are submitted in friendship. Will the editor of the Messenger say how he likes them, and present in short, the principles on which he thinks the divisions between the Eastern and Western Christians can be healed? I will do all in my power to effect the desirable work.—*Palladium.*

REPLY TO THE ABOVE.

Dear Brother Marsh:—You need not fear that I am seeking an opportunity to occupy the Palladium with disquisitions on the peculiar sentiments of the "*Disciples.*" My object, as stated, is to answer your objections, why we cannot unite. Should you object as a reason of disunion, to any doctrine or sentiment we hold, in this case you would allow me to speak out, and plainly. But your fears may be allayed by what you have yourself suggested, that my object is *Christian union* between those of the *East* and *West* of the *Christian name.* Yes, my brother, this is one great object of my heart. I not only desire the union of the Christians of the East and West of the *same name*; but also with Christians of every name under heaven—the name *Christian* does not make a Christian in deed and in truth; if so, I would desire union with none who did not wear this name; but many are called Christians who are unworthy of the name; and many are called by party-names who are Christians indeed, and who are worthy of the name of their Lord.

My brother appears to wish no union with the *Disciples*, but with the *Christians* of the West, who have the same name with those in the East, viz: *Christian.* This I view as a contracted, divisive spirit. Had we in the West, with all our doctrine, character and feeling, agreed to take the name *Disciples*, you would have rejected us *in toto*; your only objection would have been the name, and this the sole cause of rejecting us. Do you for this reason reject the

Baptists, Methodists and Presbyterians, because they are called by another name than *Christian?* And would you receive them into Christian Union if they would reject their party names, and be called Christians? On this principle the name, not the thing, would be the *sine qua non* of of Christian Union! Such union is not desirable. If the Christians in the East reject our brethren "the Disciples," from Christian Union, and seek union with those alone in the West who are called Christians, then there is an end of the cheering hope of union between us. We are not partisans, and therefore cannot reject our brethren, the *Disciples*, with whom we are harmoniously united in Christian love; nor can we see them rejected without feeling ourselves rejected also. We are grieved that they have taken another name; yet this shall not dissolve our Christian union. It is a fact that many among us are called Disciples, whose faith differs not from yours, and many are called Christians, whose faith in some particulars differs from yours. If you were to be united with the Christians of the West, you would be in union with many who have the faith of A. Campbell; and if you were to reject the Disciples of the West, you would reject many who are of your faith.

But my brother thinks we are laboring under a mistake, relative to the cause of disunion, if it exists between us of the East and West. For he says, "the Christians of the East, from their rise, have ever been ready to unite with *all* Christians—they are firm on this ground yet." I really should rejoice to believe it true—true in the general sense of the expression. But it comes out that *all* Christians means all who wear the name. And will the Eastern Christians unite with none else? No: for they blame us, the Western Christians, for uniting with the *Disciples*. He says, "You have gone over to the Disciples; you have become one with them; they are *close communionists;* hence we are debarred from their communion." My brother's information is incorrect. We did not go over to the Disciples. We had for many years before their existence been standing on the Bible alone, and endeavoring to live up to its precepts. They came on the same foundation on which we stood, and endeavored to live according to its holy precepts. Now

what could we do? Must we endeavor to push them off, and claim the foundation exclusively to ourselves? Heaven and earth would have frowned upon our folly; and all the world would have said we were insincere in our profession —professing the Bible alone to be the only true foundation, inviting and persuading all to unite with us there, and when they came and met us on this foundation, we should demur against it, and refuse to be united with them. Now did we go over to the disciples, or did we, as brothers, meet them on the Bible, and welcome them there? This we view as among the best and most consistent acts of our lives, and posterity will not forget it as a worthy example for their imitation. This objection of my brother to uniting with us, I hope is put to rest, never to wake again.

Your second objection is, that we in the West "have become one with them." Yes, brother, we have; and so far has the prayer of Jesus been answered in us—so far have the scripture precepts of brotherly love and union been fulfilled by us—so far have we acted as Christians should act towards one another. Can this be an objection urged by the Christians of the East against us of the West? Where is consistency fled? If this objection be still urged against us, our fond hopes of Christian union must die.

Your third objection, is, that the Disciples are *close communionists*, and therefore you are debarred from their communion." My brother is not correctly informed on this subject. I know not a congregation of Disciples or Christians in my knowledge, who debar from communion any christian of any name. We tell the people, It is the Lord's table, and for the Lord's people—we act not as inquisitors on their hearts, but tell them, Let a man examine himself, and so let him eat and drink. We give no invitations, but the general one, to the Lord's people—We debar none but such as eat and drink unworthily. It is common with us that Baptists, Methodists and Presbyterians commune with us, and we with them. But was my brother to examine the authority the Bible gives for this, irrespective of man's opinions, he might find himself involved in greater difficulties than he might be willing to acknowledge, and feel less inclined to blame, whom he calls close communionists. There may be *close*

communionists among us; but can my brother find a passage in Scripture to separate from such christians? and to refuse union with such as love them and are united with them?

You add, "You being *one* with them, we cannot of course unite with you, unless we leave our *old ground*, follow your steps, and become Disciples, according to the rule laid down by Mr. Campbell. This we cannot do." This extraordinary sentence demands attention. "You being *one* with them." Yes; and they being one with us. The union is mutual.—But "you being one with them, we cannot unite with you." Invert the order, They being one with us—what then?—Could you not then unite with them on this ground? But seeing we in the West are *one* with them you cannot unite with us unless you leave your *old ground*. By the *old ground* emphasised, you mean the Bible. Does my brother by this hint, suggest the idea that we left the old ground when we and the Disciples were united? Is it possible he can believe this? The fact is, we should have left the *old ground* had we refused to unite with them; for the Bible every where teaches this duty. By the old ground, you mean in reality, the *old* opinions you entertained of the Bible. Many of these opinions I have relinquished without sacrificing one Bible principle. And if our Eastern brethren were to do the same, they might experience the advantage. If you think that the *old ground* justifies the disunion of Christians for reasons assigned by you, I advise my brother to search more accurately, and examine more closely whether you are not receiving the traditions of men for the commandments of God.

You add: "But if we unite with you, being one with them—we must follow your steps, and become *Disciples* according to the rule laid down by Mr. Campbell." What steps do you mean that we took, that you must follow? Not one step off the Bible, or into any known error? True, we stept forward to welcome our brethren to the foundation of the Lord. Did we by this step become Disciples, and not Christians?—But you say, "we must become Disciples according to the rule laid down by Mr. Campbell." What rule? I am ignorant of such inuendoes. My dear sir, we are not consummate blockheads to leave the word of God

for rules laid down by brother Compbell or any other man. I am really sorry you entertain so low an opinion of our intelligence and goodness.

Your ground of Christian union I approve, viz: "Purity of heart, and uprightness of character—all who give evidence that God has been with them." You ask, "Are our Western brethren on this ground?" I answer, they are, and always have been. I know of but one point of difference between us. You, by rejecting from union the Disciples, judge them as destitute of a pure heart, uprightness of character, and of any evidence of God having received them. When you think and judge differently, the union so much desired by all Christians I hope to see effected. I am truly glad that you have not introduced opinions as tests of Christian union.

May the Lord bless his people every where with the spirit of Union and brotherly kindness! Amen.

B. W. STONE.

MINUTES of a Christian Conference at Highland, Pike county, Illinois, April 9th, 1841.

Elders, and authorized brethren present—George Alkire, B. W. Stone, J, Burbridge, D. Roberts, Wm. Strong, Wm. Gale, D. Henry, C. Bolin, J. Sweet, J. Green jr. Wm. Gilliam, and many others.

After an appropriate discourse delivered by Elder George Alkire, Wm. Gilliam was called to the chair, and B. F. Vandooser was chosen secretary.

A committee of five was chosen to arrange the business to come before the brethren: the committee were G. Alkire, J. Burbridge, Wm. Strong, Wm. Gale, and D. Henry. After a short retirement they reported as follows:

1st. What qualifies a person to become a member of the church?

2. How is a church organized?

3. Who are the proper officers of the church, and what is their duty?

4. By what name shall the church be called?

5. Does God give his spirit to his children since the apostolic age? If so, by what means?

6. Shall we, as brethren, send out one or more evangelists—and can we sustain them?

7. What co-operation should exist between the preachers and the brethren to whom they preach?

These queries were taken up in their numerical order, and discussed in a christian spirit. A greater unity of mind and spirit has rarely occurred.

The first query was answered unanimously, that faith, repentance and obedience to the Gospel, or receiving the Gospel with gladness of heart, were the necessary qualifications to become members of the church.

The 2d was with equal unanimity answered—that such humble, obedient believers, by giving themselves first to the Lord, and then to one another, to watch over each other for good, become a church, but not fully organized till they appoint for themselves elders and deacons, and have them scripturally set apart by duly authorized persons.

The 3d was answered that elders and deacons are the proper officers of the church—and that the elders duty is to attend to the spiritual concerns of the church, and the deacons to its temporal matters.

The 4th was answered unanimously--the church of God, or of Christ.

The 5th was answered in the affirmative, except in its miraculous power; and the means by which it is received, are faith and obedience.

The 6th was answered *nem. con.*, by appointing two brethren. D. Roberts, and Wm. Gale, with a determination to support them.

The 7th was answered that the preachers preach the word, and that those to whom they preach should contribute to their temporal wants, and encourage them in their work.

After much christian conference, the brethren adjourned to meet at the town of Barry, Pike county, Illinois, in November, the Thursday before 3d Sunday, 1841. They closed in all good feeling and union. WM. GILLIAM, Ch'n.

B. F. VANDOOSER, Cl'k.

The C. Palladium and C. Messenger are requested to publish these minutes.

During the days of this meeting, preaching and other divine exercises were carried on, and seven were added to the church at that place.

ED.

A BROTHERLY HINT.

The Journal of Christianity, a weekly paper printed at Jeffersonville, Ia. by N. Field, is an excellent work; and were it not that the editor sometimes descends from the high peaceful spirit of christianity, to the low, vindictive slang and sarcasm, so commonly used by heated opponents, I should esteem it a work equal to any now current. In giving the world a "Journal of Christianity" we ought to be very careful lest we introduce spurious christianity instead of that taught in the New Testament. By doing this we naturally inspire our own erring spirit into the minds of our readers, and corrupt them from the simplicity that is in Jesus. Thus what should be a blessing to the community, becomes a curse. It is the sport and food of infidels, the laugh of hell, the disgrace of christianity, the ruin of souls, and the grief of the pious. The law of Christ our Leader and Commander, is, "In meekness instructing them that oppose—Speak evil of no man—Judge not, lest ye be judged—The wisdom that cometh from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy," &c. This law should be ever kept before our mind when speaking and writing. In acting up to it, we adorn the doctrine of God our Saviour, and *vice versa*. My brother Field I hope is too good a man to be offended with this plain talk of an old father in the good cause. If he should be irritated, he will see his error, should he live to my age, when passion shall have yielded to judgment, and the near views of eternity shall have obliterated the lust for fame, and the desire for the plaudits of the world. Who but the aged will undertake to correct the errors of youth? What I write I design for a hint to others, who may err on the same ground; not as a censor, but as a brother, and an ardent lover of christianity I write.

In this Journal of Christianity I have read a communication, headed, "Interesting correspondence on the three salvations," by J. F. I wish he had given his name in full.—It is a letter addressed to my worthy son and brother, B. F. Hall, of Louisville. and his reply. The caption drew my

attention to the letters. I read them with interest, and feel disposed to state the result on my mind.

"The three salvations." This is definite—but three; yet there is but one Saviour. Every salvation of man counts one, whether it be a salvation from temporal calamity, sin, or death. If so, there are more than three salvations—more than three thousands, or millions. Why so much is said of "the three salvations" by our brethren, I cannot tell; unless to make the doctrine accord with a system formed according to human wisdom. There is, and has long been a strong propensity in mankind to form a system of doctrines—a body of divinity—a sum of religious doctrine—a religious formulary, &c. These discordant things have corrupted and divided the christian world, and a new system will have a similar effect. Had the Lord, the Teacher of truth, seen that a system of doctrines would be better adapted to the world, he would have given it; but he has not done it; and shall we attempt to improve upon his plan? I think brother A. Campbell has somewhere wisely said, that the scriptures were never designed to be forced into a system. There are many in the present day, who firmly believe that the book titled the " "Christian system," is the creed and confession of us as a people. Our opposers are harping upon this string, and many weak ones among us are offended. I know it never was designed to be considered so by the author; and I heartily wish that he had chosen a less imposing title; and if ever he give the world a second edition of the Book, it is hoped that he will substitute a more modest, and appropriate title, with a short apology for doing it.

Brother Hall defines "spiritual death" to mean the salvation of the soul from guilt, pollution and the dominion of sin." Against this I have no objection, if rightly understood. Does brother Hall, and his correspondent J. F., understand *guilt* to be a liability or exposure to punishment for sin?—or that remorse of conscience, experienced by the sinner on account of sin? If the latter, with them I accord; if the former, which is natural and eternal death, then the salvation, whether spiritual or natural, is one.

Both our brethren agree that the death of Christ was the procuring cause of pardon! How, brethren? Were all the

saints before the flood, and after the flood till John the Baptist—and John and his converts, baptized for the remission of sins—and were all the saints till Jesus died and rose again, pardoned and justified, or spiritually saved by the blood of Christ? When it is evident they did not believe that he would ever die, and consequently were not led to repentance by his death—and if his blood led them not to repentance, and consequent pardon, how was it the procuring cause of pardon? As his blood could have no influence on the sinner, who believed not in it, then it follows that God was the only party influenced by that blood. How, and where in the Scriptures does it appear?

Brother Hall says: "Truth first takes effect upon the heart, totally eradicating the love of sin, and producing in the mind love to God, affection for christians, and a benevolence to all mankind, bringing about a perfect reconcilation of heart to God, which is evidently a feeling of acquiescence in all the divine will, and a love to the law of God, and a delight in doing his commandments." This is spiritual salvation. Yes; truly, it is a spiritual—a complete spiritual salvation, such as will make us holy and blessed in time and eternity. For this the saints in every age have labored, and hungered and thirsted. Yet my good brother Hall admits that there is another salvation disconnected with this, which is pardon. This second salvation is to be obtained by the means of baptism: For, "Baptism, says he, is the means and evidence of pardon." This pardon he calls "a salvation from the State of sin."

My brother will bear with me in a few remarks to disabuse the public mind with regard to many doctrines, said to be propogated by us, and which the extract above will have a tendency to confirm.

1. It is said, that we deny the influences of the Spirit in the production of true, spiritual salvation in man. Any man by reading this sentence, would be confirmed in the truth of the objection. In vain might brother Hall plead, that the word or truth, is the word or truth of the Spirit, and whatever is effected by it, is effected by the Spirit indirectly. Should I preach to the world, that God has given them his word or truth—that this they must believe and obey, and

that by it alone, without any other spiritual influence, they are to experience spiritual salvation, would this be the truth? They are informed that God will do nothing more for them, but remain an inactive spectator of their work of saving themselves by the help of the word alone. Now who in this belief would ever pray to God for his Holy Spirit? Who would pray or expect that the love of God might be shed abroad in their heart by the Holy Spirit GIVEN unto them? Who lacking wisdom, would ask it of God? Who, consistent with his faith, would pray at all? This doctrine is doubtless, the death blow of christianity—of vital religion. Verily there is a God that dwelleth in Zion—a prayer hearing God—a prayer answering God—who waits to be gracious to all that come to him in his appointed ways. Now, I am persuaded that brother Hall rejects this soul-destroying doctrine, though his words, above quoted, seem so plainly to confirm it. In a recent publication of his on the influence of the Spirit, he speaks very differently. Many of his sentiments delighted me.

2. The idea of this spiritual salvation existing in us without pardon, or the second salvation, or salvation from a state of sin, is a novel invention. Salvation from the state of sin, looks like the language of Ashdod. The Scriptures never speak thus. It may subserve the cause of speculation and theory, but not of the simplicity of Christianity. We may invent a doctrine, and find scores of illustrations to make it plausible; but they cannot make it true, if false, I certainly must object to the idea of spiritual salvation existing in any man, and yet that man destitute of pardon, or the second salvation, which is to be obtained by immersion. Till then his sins are not washed away, therefore they must remain in him, or cleaving to him. Now, if in this state he dies, he dies in his sins; and Jesus said, "If you die in your sins, where God is you cannot come." Will not this exclude every unimmersed person from heaven, even those spiritually saved? Yet brother Hall admits that such shall go to heaven who have experienced the spiritual salvation. But how can they enter there in their unpardoned sins? How will God pardon them without immersion? Has he any where hinted at another plan after death? In all good feeling to my brother I have suggested these plain thoughts.

I am confident that his correspondent, J. F. has fully confuted his idea of spiritual salvation existing independently of pardon. He has used an expression, borrowed from brother Hall, which I humbly hope may never again be used or introduced into the vocabulary of religious doctrine—the word is *regimental*, in contrast with *doctrinal*. My brethren may have definite ideas attached to the words *regimental*, and *regimental corps;* but they must not blame plain readers of the Scriptures for not understanding them. Every scriptural idea can be expressed in scripture language. I am ever disposed to doubt a doctrine as true, which requires unscriptural language to explain it.

J. F. believes, and plausibly advocates the doctrine, that a person who has received the spiritual salvation, has also received the second salvation, viz: the pardon of his sins, and that baptism is the symbolical representation of it. I hope to be permitted to examine this subject without offence, in my next number. It may be the means of removing a mountain of prejudice against us.

Before I close I will state a few ideas on the subject of the Spirit's influence in forming us new creatures. The word of the Spirit comes to us confirmed to be the truth by its intrinsic evidence—evidence capable of being understood and believed by sinners. This is evident, because sinners do believe and, like the devils, tremble at the dreadful ideas of hell, judgment, and a God, who will take vengeance on the ungodly. These are revealed truths, and these are believed by the wicked to their pain and condemnation. To escape the wrath to come, they may reform from their wicked course, and engage in some religious duties. But they remain unchanged in heart. The Gospel reveals a Saviour of sinners, whose calls, invitations, and promises encourage him to hope, and this hope brings him to trust in him.—"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation. In whom after that ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of your inheritence until the redemption of the purchased possession to the praise of the glory of his grace." Faith leads the believer to trust in Jesus, and then is he sealed with the Holy Spirit of promise—and this is the ear-

nest of his inheritance until the redemption of the purchased possession—i. e., until the resurrection of the saints from the dead. This spirit of promise is God's seal affixed on all his people. It is the Spirit of the Father and Son dwelling in them, and is manifested by the fruits they bear—the fruits of love, joy, peace, &c. Wherever the Spirit of the Lord is not, there is no love.—The love of God is shed abroad in the heart by the Holy Spirit given unto us," and wherever the Spirit is not, there is no divine love, no liberty, no holiness. B. W. S.

DR. A. WYLIE ON SACRIFICE.

Extract from the Equator, a valuable small weekly paper, printed in Bloomington, Ia. May 15.

"On what moral principle is the sacrifice of Christ available for our salvation? And I answer in two words: that it becomes so by its *moral worth.* There is a value in the life and death of Christ, in his teachings and in the exhibition which he has given the world of the character of God, as a Being of love and mercy, of compassion and condescension, in the example which he has set the world of a life of suffering virtue. a life spent in active and unceasing beneficence, notwithstanding the most inveterate hatred and opposition, and the most bitter and deadly persecution, and in the evidence which he furnished by his doctrine and his own resurrection, of a future state, and of the glorious and eternal rewards of the good—in all this, there is, we say, a value, (a moral worth) sufficient to make it an offering and a sacrifice to God of a sweet smelling savor.

"I shall next show what theory this view opposes and with what it coincides, not wishing to cast reflections on, and surely not to wound the feelings of any man or body of men. These are no private views of my own. They are the views of men wiser and more learned than I pretend to be. They are the views of the bible. There I found them and there they found them. And when developed they may not ap-

pear to differ so widely as had been thought, from the views of others, except in words."

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REMARKS ON THE ABOVE EXTRACT.

My dear friend and brother, Doct. A. Wylie, will please me much by accepting my thanks for the friendly hint, he has given the public, of the discussion between brother A. Campbell and myself on the atonement. He calls it a "a friendly controversy;" and considers this to be *rather a strange thing in the religious world.* How true the remark! A friendly controversy in the religious world a strange thing! What a stigma on the profession! yet too plain to be denied! I am sorry to say, the remark is confirmed by the course pursued by some of the current periodicals. "Man," said Solon, "is an imitative animal." That born of the flesh is flesh, and that born of the Spirit is spirit.

Brother Wylie remarks, "I agree with neither of them. The one, I think, errs on one side, and the other on the other." In our brother's opinion we are both wrong. Now, to err on so important a doctrine is a serious thing; and it may be true that both brother Campbell and myself are in error on this point. Will brother Wylie correct our wanderings from truth; and give us the very truth itself as taught by the inspired writers? What he said in the preceding part of the article from which I have extracted, and even the extract itself, my gross mind cannot apprehend, so as to receive conviction of right or wrong. I hope my brother, for our good, and the good of the cause will be more explicit. If we are incapacitated by prepossession to receive conviction from his essays in future, our readers may be profited.

B. W. S

RELIGIOUS NEWS.

Fayette, Mo. May 24, 1841.

Dear Brother:—In looking over the Christian Advocate and Journal, of a recent date, published by the Methodist

Episcopal Church, in New York, I observed a letter from Rev. Thomas Johnson, who is superintendent of the Indian missions on the western boundary of Missouri.

Mr. Johnson, it seems from the letter, is highly delighted with a new work now publishing by the church, of which he is a very worthy minister, and called "Methodist Quarterly Review." What especially contributes to his pleasure, is the third article, in the January number (1841) of the work entitled "Christianity the means of civilization." I confess to you, my dear brother, that I am delighted also with the article, and I doubt not its perusal will cheer the upright in heart, although written by Doctor Peck, the Methodist editor. What an eloquent and powerful witness is the doctor for the efficiency of the scriptures without "*substitute*," or "*auxiliary*." Query! Can *Barton* or *Alexander* give us heresy that will excel Doctor P.? But to the extract. It is as follows: "How slow are men to learn that for every variety of human guilt and human misery, for every form of physical, intellectual, and moral evil, with which the world is filled by reason of sin, the Father of all flesh, the God of all grace, has provided a sovereign antidote, an all-sufficient remedy! This remedy is one and indivisible, admitting of *no substitute*, and needing *no auxiliary*, and it is found in the 'glorious gospel of the blessed God,' which is adapted to every human being on the face of the whole earth, whether elevated to the highest pinnacle of human knowledge and virtue, or fallen into the lowest pit of ignorance, degradation and vice. When the God of love sent the Son of his love on a mission of love to our perishing world, he designed to provide a scheme for human recovery co-extensive with human wo, and adapted to reach fallen man in every modification and circumstance of his being, and adequate to every conceivable emergency of that being. What infinite love has prompted, and infinite wisdom has denied, infinite power has executed; and now 'where sin hath abounded, grace doth much more abound.' Hence the gospel of the grace of God, the divine institution of christianity, is the first grand and only efficient instrumentality in the recovery of the family of man, from the horrible pit into which the human race have been plunged by sin.

"That gospel is designed for 'all nations,' including all the tribes of heathenism; it is destined to be 'preached to every creature,' embracing the inhabitants of every uncivilized country, of every barbarous clime, of every savage island, where human foot hath trod. It is divinely adapted to every man, in every place, at every time, and needs no previous preparation for its reception, no preliminary qualification on the part of any human intelligence to hear, to understand, and to obey it. It comes warning every man, and teaching every man, that 'by the grace of God, Jesus Christ tasted death for every man.' Such is the gospel, the glorious gospel of the grace of God, which is declared to be 'worthy of all acceptation,' that is adapted, prepared, suitable, fitted, worthy of the acceptation of all men. It is the power of God unto salvation to every one that believeth, to the Jew first, but also to the Greek.

"And now, what is the conclusion of the whole matter? Does not the gospel accomplish all its promises? Among every nation, kindred, tongue, and people, where the simple gospel message has been taken, is there one example of its failure? Is any nation so degraded, any people so corrupt, any heathen so untractable, as to defeat the 'power of God' *which resides in the gospel?* Is any false religion so strong, any superstition so rooted, any abomination of paganism so indomitable, that the gospel cannot overthrow it?

"And does the gospel need to be preceded by the arts of civilized life, as the wisdom of man vainly teacheth? Nay, verily, the law of the Lord is perfect; the gospel of God our Saviour admits of no human emendation, and needs no human device, either to precede or succeed it. The reception of the gospel prepares the soul and the body of man to be useful and happy, even in this present life; it is a remedy for sin, in whatever form it exists, whether in heathen or christian lands.

"The only preparation the gospel needs, the gospel makes; the only auxilaries the gospel allows, the gospel includes; and as the social and moral improvement, which is the essence of civilization, is the fruit of the gospel wherever it exists; so the gospel alone is adequate to produce it, where it is not."

The extract is before you, and it is for your readers if you have nothing better to offer them.

I conclude with the following quotation: "Truth is mighty and will prevail."

Yours, in truth and love,
H. L. BOON.

Brother Elijah Goodwin of Mill's prairie, Ia., May 31, 1841, writes, that since the last time he wrote, 31 had been added to the church—that the brethren are awaking to the subject of practical piety throughout the country.

In the neighborhood where we reside there is a good appearance. At Union four were united to the church—four at Lynnville, three or four at Jersey Prairie, as many on Coal Creek, and some in other places within two or three weeks past. EDITOR.

Salem, Ill. June 10, 1841.

DEAR BROTHER STONE:—I immersed five last Lord's day, and the same number two weeks ago. The truth is prevailing here to a considerable extent.

Yours in the bonds of Christian love,
WILLIAM CHAFFIN.

NOTE.—The communication from Mathetes of Springfield, Ill., I cannot print, for two reasons; one that the writer has not given his name; and the second is, that it embraces a subject I am unwilling to see revived and discussed. For these reasons I beg to be excused from publishing the essay.
EDITOR.

Brother Daniel W. Gray of Bristol, Elkhart county, Ia., April 11, 1841, writes: "We have a congregarion here of 32 members. We have in St. Joseph's county six other congregations, ranging from 10 to 25 members; but we have huge mountains of opposition against us."

Fayette, Mo., June 1, 1841.

Dear Brother Stone:—I am requested by several of the elders that labor in word and doctrine, to give notice to our friends generally, both preachers and people, that a State meeting will be held at Fayette, Howard county, Mo., commencing on Friday before the second Lord's day in September next—and it is desirable that this meeting supersede, or take the place of the annual meeting appointed to be held with the congregation and friends at Dover meeting house, in Randolph county, in the month of October, as it is ascertained that a meeting at that time would conflict with other important appointments, and divide, instead of unite us.

At the State meeting we want every teaching brother, in health, to show his face, and it is very desirable that each congregation in the State send up its messenger or representative, with a free and perfect account of its condition, numbers, &c. &c.

I am also especially charged to say, that the friends and brethren most affectionately ask the presence of brothers Stone and Campbell, and any others from a distance who can at all, make it convenient to attend, and they wish you so to publish it. Ample accommodations will be provided. If you shall visit us, and I hope you will, please enquire for my house, where all gray headed veterans will find a hearty welcome, even though they believe all things which are written in the law and the prophets, and regulate their worship accordingly.

Through the Messenger, we request all the papers in the current reformation, to give notice of the meeting herein advertised, for the information of the friends and brethren.

I have just returned from an interesting meeting in this county, made so by the number of persons present, the interest taken in the word preached, and the number who made the good confession, and obeyed the Lord.

Yours in affection, H. L. BOON.

Myself and brother J. T. Jones expect to attend the meeting above, and shall wish some Mo. brethren to retnrn with us. Editor.

NOTICE.

Near the same time will our annual meeting be held at Jacksonville, Illinois, viz: commencing on Friday before the

fourth Lord's day of September; where we earnestly wish to see all our preachers in the State, and as many of the brethren as can come. Brethren, do come, and let us unite in promoting the good cause in our country. We wish to know the particulars of every congregation in the State. Brethren of other States are also invited. We especially invite our old Christian brethren in this State to meet with us, that the cords of union may be more closely drawn. Accommodations will be abundant for as many as will attend.

EDITOR.

Georgetown, Ky., May 14, 1841.

Dear BROTHER STONE:—The reception of your letter gave me great pleasure. I had just returned from Harrodsburg, where we had a most interesting meeting. The weather was very unfavorable for several days, and prevented many from attending, who intended being there. We gained seventeen additions up to Wednesday night, and left the the resident brethren in possession of the field, with fine prospects. We hope they will reap a rich harvest in addition to what was done.

Our Union meeting in Lexington was one of the best attended I ever witnessed. The cause of truth gained a perfect triumph. It was proved in the Athens of Kentucky, that the leaders of the sects were afraid to meet the truth. You will see an account of our meeting in the Harbinger, and the Journal of Christianity. My object you know was to advance the cause of our Redeemer, by bringing to the Bible alone, all the pure in heart, from the different denominations. Brother Campbell was full of the subject. It is one that lays near his heart; and he rose on that occasion in the estimation of all.

The sects have resolved against us, and we will have to fight the battle alone. We must be careful that we do not fall out among ourselves. Some of the leaders of the parties are endeavoring to alienate our affections from each other; but I hope they will fail. May the Lord grant us the victory. I am in fine health, and as resolved as ever to break down partyism, and build up the cause of my Master.

I have reason to be one of the most thankful men on earth. May the Lord preserve me in humility and love to all my brethren. My love to you and yours,

Most affectionately.

J. T. JOHNSON.

New Orleans, May 4, 1841.

Dear Father Stone:—Two days ago I received the Messenger for the first. I will endeavor to circulate the work here. In the last two years quite a change has taken place in relation to the disposition on the part of the people to read and examine the scriptures since I settled here. I have endeavored to meet every first day with some one congregation, to worship God. After being here some three months, I looked about and found a little band of Baptists of the liberal order, with whom I have met ever since.

On every first day we meet for public teaching, prayer, and praises. The fellowship has not been attended to since I came among them. They break the loaf once a month. I commenced speaking, "by permission," and in the course of three months, I trust we have waked up the congregation to examine the word. Generally, each hearer has his or her Bible, and follows the speaker. We have immersed seven persons, some of whom were Roman Catholics. I do believe, father Stone, if the churches would send out godly men, full of piety and scriptural knowledge, that a great harvest would be gathered for the Lord. I look around me with sorrow of heart, when I see how zealous all the sects are, and we are doing nothing, compared with them. They are sending missionaries to and fro; and we, for fear, I presume, that we cannot do just as the Bible saith, are doing nothing. The Mormons have sent missionaries to Sheffield, Manchester, Leeds, and Bristol, in England; and scarcely one year has passed away since this enterprise was commenced, and what is the result? Some hundreds have landed here, in a few months on their way to the Palestine of America; besides hundreds have landed at other places. Well, if our brethren are disposed to hoard up earthly treasures, and not aid in sending out evangelists, the cause must go neglected.

Under the labors of brothers Kendrick, Mulkey and Matthews, about eighty persons have obeyed the gospel in Mississippi in the last three months.

May the good Lord bless you, and make you a blessing to many people before you go hence.

Yours in the good hope,
JOHN R. McCALL.

CATHOLICISM IN PHILADELPHIA.

Dr. Moriarty, a distinguished Catholic preacher, has been addressing crowded houses in the "Quaker City," and is said to have converted upwards of 300 to the Romam faith. His success has roused the Rev. Mr. Chambers and others to a successful effort in converting to the protestant faith. Those who argue the necessity of sects, in order to excite an active and laudable emulation, will, we suppose, thank the Lord, for the existence of Catholicism, and especially for the labors of Mr. Moriarty, who in this instance has excited the slumbering emulation of Mr. Chambers and others.—*Christian Publisher.*

POPERY IN TROUBLE.—The editor of the 'Catholic Advocate," a paper printed at the West, in a prospectus recently issued for a new volume of the paper, complains that out of a body of more than thirty thousand Catholics in Kentucky, comparatively few have aided to sustain it. He adds, "that many weak brethren have proved recreant to their faith, and fallen away; that others have concealed their principles, and not dared even to whisper the awful truth that they are Catholics; that many are merely Catholics in name, and are ashamed to practice their religion."—*Baptist Banner.*

SPEAK EVIL OF NO MAN.—Bitterness of language and personal reflections, will forever fail to reclaim or correct

the wayward and erring. Convince an indivipual that you love him, and that you seek only his good; then apply strong arguments in respectful language, and you may hope to overcome him with the power of persuasion. "How forcible are right words." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from among you, with all malice," is the express injunction of the apostle. The truth as it is in Christ, can never be advanced any farther than it is done in the Spirit of its divine Author. The gospel is a system of persuasion, not of force. *Hard* arguments in *soft* words, will accomplish much more than *soft* arguments in *hard* words.—*Christian Herald.*

To the EDITOR of the C. Messenger:—

Permit me to suggest to the churches in the State of Illinois, the propriety of having meetings, at an early day, to confer together on the subject of making arrangements at our annual meeting in Jacksonville, to place in the field as many evangelists as possibly can be sustained. The necessity of co-operating together in this important matter is apparent to all; and to insure success, all that is necessary is, to prepare the minds of the brethren before we meet. Cannot something be done? Will the brethren remain disunted longer? We hope better things.

Another matter to which I would call their attention is, the necessity of each church preparing a statistical report of the date of her organization—the number of members at the original organization—the present number—the bishops and evangelists. If this were done in each church in the State, (which very easily can be done) and printed in the various religious periodicals, it no doubt would often invite emigration of kindred spirits—secure the labors of travelling preachers, and have a tendency to build up the brethren—save sinners and glorify the name of our blessed Redeemer. Will the brethren attend to this matter?

D. PAT. HENDERSON,
Evangelist of Morgan Co. Ill.

Jacksonville, June 19, 1841.

CONGRESS OF NATIONS.

Mr. EDITOR:—The following paragraphs in the Episcopal Recorder, were lately pointed out to me by a lady, who expected that I should be highly gratified with them.

"It has been whispered in various quarters, that after the settlement of the Eastern question, a great Congress of Nations will be held at London, Paris or Vienna, to devise some plan for settling future international disputes without appeals to the sword. This would be a mighty step in the way of promoting human happiness "*under the sun.*"

"Would that these *whispers* might increase, until the general sympathy with the cause of human happiness should be too strong to be repressed, and loud voices should burst from every quarter of the world, calling on nations to 'beat their swords into ploughshares and their spears into pruning hooks.' "—*North American.*

DIFFERENT MODES OF PREACHING.

Bold manner.—The man who preaches what he feels, without fear and diffidence.

Self confident.—A man who goes by nobody's judgment but his own.

Rash.—A preacher who says what comes uppermost without any consideration.

Rambling.—A man that says all that pops into his mind, without any connexion.

Stiff.—One who pins himself down to think and speak by rule, without any deviation.

Powerful.—The man who preaches from the bottom of his heart, the truths of the gospel with energy to the consciences of his hearers.

Finical.—Minces out fine words with nothing in them.

Sober.—The man who lulls you to sleep.

Elegant.—The man who employs all his brains upon dressing words, without ever aiming at the heart.

Conceited.—Vainly aims at every thing and says nothing.

Dogmatic.—A man who goes by his own brains, right or wrong.

Peevish.—One who picks into every body's thoughts, and thinks no one right but himself.

Fanciful.—One who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits.

Self important.—Thinks nobody like himself.

Noisy.—A loud roar, and nothing in it.

Genteel.—The vain fool that is fond of dressing up words without meaning.—*Hill.*

OBITUARY.

Rachel Luckie, consort of Joseph Luckie, died in Caneridge, Ky. very recently. She was well known to me for more than forty years a living Christian, and died in the full assurance of hope.

Also: Levi F. Hall, of Missouri. I boast of having been his preceptor. He was an honor to the human family who knew him—he honored his profession as a Christian, in name and life, and recently exchanged a world of sorrow for the rest prepared for the people of God. He was an elder brother of Eld. B. F. Hall of Louisville.

Columbia, Mo., May 24, 1841.

On the second Lord's day of this month, Bros. Thomas Smith, J. P. Lancaster, and myself were in Fulton. The meeting continued four days. Four confessed the Lord Jesus. On Friday the 14th inst. we met in Columbia, in accordance with the recommendation of the President of the United States. We had a fine congregation; bro. Smith and myself each addressed them. Our meeting continued until Lord's day evening. One valuable accession was made to the good cause—a young lady of great literary and personal accomplishments, volunteered as a candidate for Heaven. On the 22d inst. I preached at the *Bonne Femme* Academy, and immersed the young sister above mentioned. Yesterday, I had a fine congregation and hearing a few miles west of Columbia. One other volunteered to confess Jesus Christ.

Your brother, T. M. A.

THE

CHRISTIAN MESSENGER.

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VOLUME XI. NUMBER XI.

From the Christian World.

THE INCONSISTENCY OF PARTY SPIRIT WITH CHRISTIANITY.

BY REV. A. P. LIPSCOMB.

I. The character of our institutions should prevent Christians from being involved in party strife.

No form of government, with which we are acquainted, has so direct a tendency to establish union among its subjects as that under which Providence has placed us. Such is the nature of our institutions, their effect is to bind us together. All are regarded alike; we are called by the same name, we hold the same principles, we enjoy a common birthright, and stand upon the same foundation. If the rights of one are respected, so are the rights of all: if the law spreads its broad shield over one, so it does over all. The paths of knowledge, business, fame and fortune, are alike open to all.

It is by this wise arrangement that we secure the greatest amount of happiness and prosperity. What other nations do for a part, our institutions do for the whole. Society is taken as society—the country as a country; all are contemplated, honored and blest.

If, now, such be the peculiar form and design of our institutions, then they can only be maintained by means that accord therewith. United on the great principle of equal rights—pledged to respect and love each other, as brethren of the same family, we must perpetuate our mutual relations by the cultivation of kindness and love, departing from every thing that would destroy sympathy and array one portion of community against another. Do we look to physical

power to keep us together? Are our fears appealed to for the support of the national character? No. The only bond of union that can possibly preserve us, is love. None other we acknowledge—none other could we bear. If there be various interests scattered over this vast republic—if its different sections have their different views and feelings—if there be opposite elements to be harmonized, we expect to have peace and unity only on the ground of sympathy and affection.

Any thing that tends to weaken these feelings, loosens the bond that binds us together. Does party strife produce this effect? Most assuredly. It sets one against another. It has its friends and foes. Find a man under its influence, and you see how this spirit kindles passion—how it makes its subjects hate and abuse its opponent. The malignity of it will appear in the circulated slander and heavy curse: it will breathe in all his words, and embody its fury in all his actions. The history of party spirit in this country, proves that it is capable of the most ungovernable excitement. Character has been sacrificed upon its altar; even life has, in some few instances, been the victims of its rage. The same elements belong to it now: the same fruits may be produced by it, for its principles and objects have undergone no change.

Such being the nature of party spirit, no Christian ought to be under its evil influence. Men may think that patriotism moves them to devote themselves to the interests of party. *Patriotism?* Is that patriotism that inflames the popular mind—that impairs public confidence—that assails men and measures with passionate violence, and sows the seed of discord all over the garden of the country? Call the selfishness and ambition of party, patriotism? I call that patriotism which forgets personal honor and aggrandizement, and looks to the welfare of the nation. I call that patriotism which is based on the purest benevolence, and uses the best means to secure the happiness of society. True patriotism ought to prevent a Christian from being allied with party. If he love his country, apart from any other motive, he will stand aloof from all associations that destroy peace and confidence, and array members of the same

community against each other. Amid the contests of party, if he sustains his proper character, he will occupy the ground that lies between the antagonists, and exert all his moral power to calm the agitated elements. Peace will be his motto, and love his law. Wherever he moves among his political brethren, an air of mildness will be about him, and he will be an example of moderation and sobriety, worthy of praise, and still more worthy of imitation.

If the present condition of our country, with respect to its parties, had been anticipated, no words could have been employed more suitable to political Christians, than the words of Jesus Christ to his twelve disciples: "Behold, I send you forth, as sheep in the midst of wolves: be ye therefore wise as serpents, and HARMLESS AS DOVES."

II. The nature of their moral relation to the country should restrain Christians from indulging in party strife.

Wherever found, Christians are "the salt of the earth," and "the light of the world." Through them christianity is to operate upon others. The influence of their example is to operate on all around them; the image of God is to be seen in them; the beauty of holiness is to be manifested in their deportment, and thus vice is to be reproved, infidelity shamed, and ungodliness counteracted. They are the leaven of society.

The existence and happiness of the community are identified with Christians. *It is so necessarily.* Remove Christian influence from society, and what does it become? Is it not this influence that keeps down those passions that are destructive to the harmony and welfare of the social state? Is it not this that upholds the law and gives majesty to it? Is it not this that attaches weight to public opinion, and stamps its character—is it not this that forms the safeguard of the domestic constitution, and, like the cherubim at the gate of Eden, defends the home of love from unhallowed profanation? *It is so by Divine appointment.* Deity has placed the conservative power of society in the hands of his people. The fate of the Cities of the Plain hung upon the righteous that were therein. "Except the Lord of Hosts had left unto us a very small remnant, we should have been as

Sodom." "I pray not that thou shouldst take them out of the world." It is not intellect—it is not wealth—it is not power that holds society together. It is the influence of Christians. Men look at secondary causes, and attribute the stability of our social institutions to them. We go higher. We ascend to the throne of the universe. We rest upon Providence maintaining the interests and existence of society, through the medium of the church, and making it the channel through which its protection and favor are given thereto.

Christians, then, sustain a moral relation to society. On them hang all its hopes; to them are sacredly confided all its fortunes.

Is not this particularly the truth in our country? Christians here stand in a most solemn position. They have peculiar responsibilities. The structure of our government compels us to depend upon moral means for its support. Whatever we expect to accomplish must be done through virtue and religion. Hence the intimate connexion of Christians with the permanence of our institutions. Talk of the "bone and sinew" of our country! Talk of armies and navies! Talk of wealth and resources! The strength and glory of our fair land are in Christians. Point us to any national evil that they cannot correct, or to any threatening storm that they cannot avert. Think of the benefit of their intercessions at the Throne of Grace—think of the effect of their labors in Sabbath schools upon the rising generation of the country—think of the variety and number of their institutions for promoting the welfare of all classes of the community—think of the power of their example, and you will not refuse to admit that they are the hope of the nation.

The spirit of politics, Christian brethren, is not in accordance with the character of our moral relation to the country. It acts against religion. Its subjects fight under another banner, and recognize different principles from us. Numbers of them "have no fear of God before their eyes." "Their mouths are full of cursing and bitterness." "Destruction and misery are in their ways," Shall we—dare we throw ourselves into such associations? "What concord hath Christ with Belial?"

Such is not our sphere. We are not to mingle in the struggle and storm. We are to be enthroned above them. Ours is the gentle influence of love. Ours is the office of the sunshine and quiet dew. Ours is the agency of heaven. Ours is the character of "ministering spirits," not spirits of strife.

Involve yourselves, brethren, in party strife, and your religious influence will inevitably be diminished, if not entirely destroyed. Facts have again and again confirmed this assertion. If this influence be lost, of what value are you to the church and world? So much positive loss to religion is so much gain to the cause of wickedness. Ceasing to be a co-worker with angels and Christ, each of you becomes an instrument of evil; a garland is taken from the cross, and wreathed around the standard of Satan. If the man who merely buries his talents, and indulges in spiritual slumber, be guilty, how much more so is he who gives those talents to a cause that is inimical to the best interests of patriotism, virtue, and religion? Christians are the moral guardians of the American Republic. Politics pervert their influence, and changes its character. Is it not then inconsistent with their relation to the country?

III. Regard for their personal christianity should hinder Christians from devoting themselves to party interests.

Infidelity may affect to despise christianity. Philosophy may give but a cold assent to its truth. Poetry may have no song to celebrate its praises. Nevertheless, Christians know how to appreciate its excellence. They rejoice to honor it. They have experienced its blessedness. It has proved itself to be, in their history, "the power of God unto salvation."

All their hope and happiness are based upon it. No other staff supports them. No other light brightens their pathway; no other voice whispers the promises of hope; no other radiance gilds the grave. "Christ crucified,"—here they rest, and here they triumph.

The first care of christians ought certainly to be, to preserve so divine a treasure. It is in "earthly vessels," and therefore must be guarded. Holiness must receive daily accessions, for we are commanded to "grow in grace."

Fruit must be constantly borne to the glory of God. Whatever tends to destroy the influence of the world, and bring the mind under the power of eternal things, must be used as a means of grace, and every object that would produce opposite effects, must be carefully and conscientiously avoided.

Party spirit is opposed to experimental and practical religion, and, therefore, Christians sin in suffering themselves to be under its influence.

1. It dissipates the mind.

Faith and sense are ever struggling with each other. Faith has but one medium through which to contemplate its objects; sense has various avenues to lead the heart astray. Faith has its sphere outside the horizon of the present, and lives among the realities of eternity; sense has its field all around it. Faith is an acquirement; sense is natural. Hence there is always a warfare between them.

Earthly things are constantly disturbing the spirituality of the mind. The quiet communion of the soul with its Maker is liable to perpetual interruption; the warm outgoings of holy desire, and the preachings of heavenly hope, are frequently chilled and suppressed.

Party strife has this effect. It withdraws the attention from spiritual concerns. It keeps the mind in contact with worldly objects. The law of moderation is forgotten, and the spirit is all eagerness to have certain ends attained. Every event, bearing upon party interest, is closely watched. Conversation is limited to this subject, and reading embraces no other. If Christians are thus borne along on the current of popular excitement—if they become thus deeply interested in the success and triumph of party, and go to the lengths that established policy warrants, their spirituality must be destroyed. Such a result is inevitable. Love will lose all its warmth; devotion all its life. Lukewarmness will chill every aspiration, and deaden every impulse. Religious duty will become burdensome, and the yoke of Christ will sit heavily upon the neck.

2. It leads to the destruction of that difference between Christians and the world, that ought ever to be preserved.

Christ has drawn a broad line of distinction between his followers and the world. The first step in religion consists

in forsaking the associations and habits of unregenerated society, and devoting ourselves exclusively to his service.

Sin has possessed itself of all the objects of the world. I behold Mammon gathering its treasures from every quarter of the globe. I behold Ambition burning to make the earth its own. I behold Fashion assuming every variety of form, and clothing itself in every kind of garb, to operate on popular taste. I behold pleasure lighting up her halls, and adorning her beautiful bowers to secure the hearts of her deluded votaries. All are forms of sin, ruinous to the soul. They only serve to gild the path that leads to eternal death. We are, therefore, commanded "to deny ourselves, and take up the cross—to be separate from sinners—to come out from among them, and to let them see our good works, so that they may be led to glorify our Father in Heaven."

It is sinful to indulge in party strife, because it identifies Christians with the world, and destroys that distinction which ought to subsist between them. They here meet on common ground, and join hands together. They become one in spirit and action. No longer are Christians regarded in their distinctive character. Their badge is laid aside—their glory is gone. Vice is no more reproved by their presence: Infidelity assumes new boldness and daring before them. The name of God is unblushingly blasphemed where they are, and Jesus Christ is "put to an open shame."

Whenever duty compels Christians to associate with the world, they have the protection of God, and there encircles them, an invisible wall of fire that will defend them from their enemies. But if they throw themselves into it from improper motives, and for improper objects, as in this instance, they cut themselves off from the Divine favor and blessing.

IV. The peace and prosperity of the church of Christ are interrupted by the prevalence of party strife among Christians.

The conversion of the world depends upon the Church. God has appointed it the agent to accomplish this great work. All the means requiste for it, he has placed in its hands. The spirit has been poured out upon it—ordinances

have been established—faithful ministers called and qualified, to enable the Church to effect this object.

If the Church have this work to perform, it is all-important, that its peace and prosperity should be steadily preserved. Let them be interrupted, and the world must suffer; the ripening harvest must be left to perish, and the cheering tokens of Millennial glory be exchanged for the signs of darkness and defeat.

There is melancholy evidence for the truth of the fact, that the church is disturbed by the prevalence of party strife, among its membership. If it were proper, instances might here be given, to show the bitter fruits of its operation. We have seen religion checked by it. We have beheld brethren of the same fellowship arrayed against each other, in the most violent manner. We have seen the fire burn low upon the sacred altar—the life and power of godliness extinguished, and the Church clothed in sackcloth and ashes, because of this fearful evil. Standing amid such mournful scenes, with the curse around us; with the sad memorials of premature ruin before our eyes, we have learned to abhor the spirit of party strife, and raise our voice against it.

It is a matter of deep distress, that the Church should, at the present time, have itself thus agitated. It has just now recovered from evils that long darkened its glory and enfeebled its energies. The last chain that held it in bondage, has been broken; its banner waves once more in the air of freedom; the intellect of the world begins to honor it, and the wealth of the world has commenced to flow into its treasury. Convinced of its own follies and ashamed of its own pretentions, Infidelity has retired into darkness and obscurity. The prospects of Christianity have brightened. Commerce is bearing the name of Jesus far and wide; Art and Science are aiding in the extension of his kingdon; Paganism is retiring from its ancient holds and surrendering all its pride and strength to the Cross. Already the glory of the Lord is revealed; and all flesh beholds it; already the islands are calling to the continents and the continents to the islands, to join in the praise of Jehovah; already, the first notes of the Millennial anthem, "Hallelujah, the Lord God omnipotent reigneth," roll over the globe.

Shall the church be suddenly arrested in its career of usefulness? Shall its peace and prosperity be interrupted by party strife and contention? We warn the church of this evil. We call upon ministers to discourage it, with all the eloquence their tongues can command, and all the zeal with which their sacred profession can inspire them. We call upon all the members of Christ's body to frown upon this spirit, and to show by temper, word and deed, that higher considerations than those of party, stimulate their actions.

Let us bring these remarks to a conclusion.

If the sentiments herein contained be in accordance with truth and fact, the condition of our country is to be deplored. There is too much contention and violence among us. There is too much reliance on human means, and not sufficient confidence in Providence. There is too much selfishness and ambition. Free from foreign trouble, we are beginning to distress ourselves, and in a season of unexampled peace and plenty, waste our energies and obstruct our prosperity, in a warfare with each other. Though the same blood flows in our veins; though we acknowledge the same great principles and seek the same great objects; though we encircle the same altars and worship beneath the same vine and fig tree, yet we are viewing one another as enemies, and indulging in all the fury of ungoverned passion. Should this spirit continue to increase and diffuse itself, what have we to expect, but the outbreakings of popular feeling, and the repetitions of those scenes, which have dishonored other lands, and stained them with blood? Is any one so blind, that he cannot see the danger; so thoughtless that he does not realize it? If there be such an one, he is not fit to live among freemen; he is unworthy of his name, ancestry and fortunes.

Christians should be the last, in the present state of the country, to participate in party strife. Their influence ought to be exerted to soften the rage and quiet the heaving ocean. Their efforts ought to be directed to the diffusion of love and harmony. Closer to the altars of their country should they stand, and firmer should be their union than ever before. Nor should their intercessions cease, at a throne of Grace, until the last shade of gloom has gone, and peace has once

more spread its smile over every hill and valley of our beloved America.

If Christians neglect their solemn duty in such a crisis as the present, there can be no hope for us. Corruption must grow; violence must increase; passion must become more and more furious. In the same ratio, mutual respect and affection will diminish, confidence be lost, and the common ties, that bind us together, be weakened. When dangers threaten us; when the foundations are shaken and the pillars of our liberty tremble, we are accustomed to fix the eye of hope upon the Christians of the country, and cheer our hearts with the belief, that their moderation, prudence, piety and prayers, will be instrumental in perpetuating the existence of our blessed inheritance. But if they forget their responsibilities, and mingle in the fierce and vehement struggles of party, thus reducing themselves to the same level with ungodly men, and sacrificing the holy influence they might exert upon society, then must we resign ourselves to despair and look upon our country as kindling the fires that are to consume her.

Our trust is in God; our cause is in his hands. "The wrath of man shall be made to praise him." If he guided our forefathers over the deep, and defended them amid all their early exposures; if he led the heroes of the revolution through their long and wearisome conflict, will he not still be our friend and preserver? If we are faithful to him, he will not forsake us; the pillar and cloud will continue to go before us, and our future history will be a history of honor and glory.

One sentiment has ever occupied our bosoms; one prayer has ever been upon our lips. As we walk around the monuments of our country; as we view her institutions; as we listen to the rejoicings of her free population, and then think of the evils that assail her, that sentiment sinks deeper within us, and that prayer ascends from our lips more fervently to Heaven, "PEACE BE WITHIN THY WALLS, AND PROSPERITY WITHIN THY PALACES." Is there no response to that prayer? Yes, it comes from every quarter of the land. It rolls from the summit of the Alleghany; it speaks from the banks of the Mississippi; it is borne upon the breezes that blow from

the North, and swells from the gardens and groves of the South. Again be that prayer offered, "PEACE BE WITHIN THY WALLS, AND PROSPERITY WITHIN THY PALACES."

FOR THE MESSENGER.

"Who is *greatest* in the kingdom of heaven?"—Matt. xviii. 1.

There is not in the human mind a more common propensity than to aspire to something, which by the world is called *great.* Men have ever sought to be distinguished by their fellows, and to be exalted above them. This is seen in all ranks and conditions of men, from the most elevated situations of fortune down to those who occupy the humblest stations in life. This has caused the military chieftain to bathe his sword in the blood of the innocent, to obtain the title of *the great.* Instances of this kind in the history of man go to show the aspiring disposition of mankind to what is thought to be *great.* In the kingdom of heaven, (the church of Christ upon earth) prevails the same aspiring disposition—hence the question, "who is greatest in the kingdom of heaven?" At the time this question was proposed by the disciples, they had not as yet formed correct views of Christ's kingdom, viewing it as of an earthly nature; or to be as the kingdoms of the world, with which they were familiar; and they expected when established to have some honorable place assigned them in that kingdom; and the desire of each was to be greatest. This disposition was not peculiar to the first disciples: we often, in the present day, see the same spirit in professed Christians. There is often a strife among them who shall be greatest. To be thought the wise man, the learned, the critic, the eloquent orator, the logician, is that to which the minds of too many aspire. Others manifest a desire to be leaders of the people. Some are not willing to unite with certain congregations without being promoted to some office in the church. Too many are like a certain pagan unbeliever, who said he would be willing to become a christian, if he could be made a bishop of Rome. How mortifying to see this disposition apparant in professed

Christians! But we have not as yet given the answer to the question asked: "Who is greatest in the kingdom of heaven?" The Savior has given a definite answer; we will now attend to it. Jesus called a little child unto him, and set him in the midst of them, and said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter in the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. xviii. 2—4. Again hear him; "Then there arose a reasoning among them which of them should be greatest. And Jesus perceiving the thought of their heart, took a little child and set him by him and said unto them, whosoever shall receive this child in my name, receiveth me, and whosoever receiveth me receiveth him that sent me; for he that is least among you all, the same shall be great." Luke ix. 46-48. Again, ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant, even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx. 25-28. "If any man desire to be first the same shall be last of all, and servant of all." Mark ix. 35. How different this from the notions of men, with regard to what constitutes the great man! Unfortunately, the aspiring tendency of our nature takes an opposite direction, and feeds a very misguided ambition. Too few are willing to be last of all and servant of all; to humble themselves as little children; to sit like Mary at the Master's feet. Let us remember the many admonitions given us, and learn to be humble. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased. God resisteth the proud, but giveth grace to the humble." James iv. 6. "For thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah lvii. 15. "Blessed are the poor in spirit, for theirs is the kingdom of

heaven." Matt. v. 3. May we learn from these precepts to be humble, and like Mary, be willing to sit at the Master's feet, and be taught by him! May the Lord inspire all his people with these noble sentiments of the Christian poet!

"O that I could forever sit,
With Mary at the master's feet!
Be this my happy choice!
My only care, delight and bliss,
My joy, my heaven on earth be this,
To hear the bridegroom's voice!"

LIVY HATCHITT.

Chambersburgh, Ill. June 15, 1841.

FATHER STONE: I have just returned from a tour in Missouri of six weeks, the greater part of which time I was with brother Creath, who is faithfully and successfully preaching the gospel. At a meeting of four days in the town of Shelby, the county seat of Shelby county, there was an addition of upwards of thirty, the most of whom were by confession and baptism, a few by letter from other churches. In Monticello, the county seat of Lewis, we held another protracted meeting; five made the good confession, as many more probably were received into the church there by letter. A few miles west of Monticello, I attended a meeting where there were three made confession and were baptized; four were received by confession and baptism east of Houston, Marion county; one in Palmyra. May the good cause continue to prosper. LIVY HATCAITT.

CHRISTIAN EXPOSITOR.—ISAIAH liii.

Vs. 1. "Who hath believed our report? and to whom is the arm of the Lord revealed?"

1. The idea intended is, that but few believed the report.

2. The *report* is the gospel: so teaches the apostle Paul

when quoting this text, in Rom. x. 15, 16. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" But they have not all obeyed the gospel, for Isaiah saith, "Lord, who hath believed our report?"

3. To believe the gospel, is the same as to believe on Jesus. So taught the apostle John, xii. 37, 38. "But though he had done so many miracles before them, yet they believed not on him: That the saying of Isaiah the prophet might be fulfilled, which he spake, 'Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?"

4. Paul represents that this faith in the gospel, or in Jesus, is effected in us by the word. "So then faith cometh by hearing, and hearing by the word of God—for how shall they believe in him, of whom they have not heard." John represents that this faith in Jesus is effected in us by the miracles which Jesus performed before them: "But though he had done so many miracles before them, yet they believe not on him." The foundation of faith as described by both is the same; for it is the word confirmed by miracles.

5. But all that heard the word, and saw the miracles by which it was confirmed, did not believe it; and John assigns the reason: verse 39, "Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Matthew and Paul, or Luke, give a little different version of this text in Isaiah. They state it thus: "Their eys they have closed, lest they should see with their eyes," &c. Matt. xiii. 15; Acts xxviii. 27. John represents their blindness and hardness to be effected by God himself, lest they should believe, convert, and be saved. Matthew and Luke represent the people themselves, as closing their own eyes, and stopping their own ears, lest they should see, convert and be saved. The apparent difference is easily solved by this; John's expression of the idea is a Hebraism. The Hebrews frequently represent an action to be done by God himself, when it was only intended, that he suffered it to be done, or did not interpose to prevent it.

Instances of this are common, and it is believed, they are universally admitted by all bibliologists. In this case we are obliged to receive the interpretation, or make the inspired writers differ. God wills that all should be saved and come to the knowledge of the truth; but if he himself is actively blinding and hardening them, is there not an opposition between his will and actions? how can he condemn them for unbelief?

6. "And to whom is the arm of the Lord revealed?"

The arm is the common emblem of power. That power is the gospel; for "the gospel is the power of God unto salvation to every one that believeth." The gospel disbelieved is powerless; but when heartily believed, it effectually worketh, and is the power of God unto salvation. This is the current language of the New Testament.

7. The reason why any believed in Jesus and his gospel, was the testimony of God, which he had given of his Son. He spake by the prophets, and many centuries before his Son came into the world, he predicted the very time, place and manner of his coming—the wonders of his life, death, resurrection and ascension. When Jesus came into the world, those who had been taught of God, or who had heard and learned of the Father, came unto Jesus, and the very idea of their coming to him implies that they believed in him. "We," said one, "have found him of whom Moses and the prophets did write." In him they saw the predictions fulfilled which plainly marked him to be the Messiah who was to come. When they saw him, they saw the seal of God upon him; for him hath God the Father sealed. This was heaven's confirming seal, consisting of the fulfilment of prophecy—the divine declaration of the Father at the baptism of Jesus—the miracles which God did by him in life—the wonders of his death, and the power of his resurrection. Now, no one can come to Jesus, except the Father draw him. As before said, all who come to Jesus, do believe in him, by which faith they are drawn to him. God the Father draws them. How? Because he gives them the evidence that Jesus is his Son, and the Savior of the world. He has affixed on him the seal, by which we believe and are confirmed that he is the Son of God. Whosoever believeth in

me, believeth not in me, but in him that sent me. For we receive the testimony of God concerning his Son.

8. The reason why many believed not in him, is, because they were taught by men, and not by God. The Rabbis and teachers of Israel taught the people very differently from the Father by the prophets. The Rabbis taught that Messiah would come in all the pageantry of an eastern monarch—that he would literally fill the vacant throne of David—sway his sceptre over the world, and cause all nations to succumb to his authority—that he would live forever, and never die—that he would elevate the Jews to the pinnacle of earthly glory. To the unbelieving Jews the Savior said, "You also have seen me, and believe not." Why? Because they could not see one of those marks of Messiah which their teachers had taught them to expect to find in him. While they believed their teachers, it was impossible for them to believe in Jesus, "Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me." If you were of my sheep, like them you would have heard and learned of the Father, and have believed and come to me, and have followed me. But not being my sheep, you believe not in me, nor in the Father who sent me.

9. The very same reason holds good, why multitudes believe not at the present time. They do not learn of the Father, the Son, nor of the Holy Spirit, as they have taught in the Bible. The world is filled with the doctrines of men, which are variant and contradictory to one another. How can the world believe in Jesus, while they believe in erring men? Can all their jarring creeds and faiths be in accordance with the faith once delivered to the saints? We trow not.

I proceed to verse 2. "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him."

1. As a tender plant. Such are infants, and such was Jesus, who from infancy grew up to manhood.

2. And as a root out of a dry ground, he hath no form nor comeliness. As to the physical appearance of the Lord Je-

sus, it was doubtless, perfect; but by deep sorrow and grief, he was like a root out of a dry ground, withered and dying —without form, comeliness and beauty, so as to be desired by a fastidious, carnal and unbelieving world, who were too blind and depraved to appreciate his moral worth, and excellency.

Verse 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised and we esteemed him not.

1. Here the prophet speaks of things that are not, as though they were. So clear was his vision of these future events, that he speaks of them as *now* passing before his mind; 'He is despised and rejected of men'—it follows, that they also despised and rejected him that sent him—for Jesus is the very character and image of the invisible God. We see in him God manifest in the flesh—we see in him the Father, the glory, power, wisdom, love, grace, and every perfection of the Father, shining—resplendently shining. O, that men would consider this! They either love and receive the Saviour, or they despise and reject him. If they despise and reject him, they despise and reject him that sent him. If you loved the Saviour, you would obey him, and confess him before men. There are no neutrals in christendom—they all either love and obey the Saviour; or they despise and reject him. In which class art thou, O reader?

2. A man of sorrows and acquainted with grief:—Even among men, the more heavenly, spiritual and holy, have the sharper sorrows, and more pungent grief--not on account of themselves only, but especially on account of a sinful world, who reject salvation with all its appendent pleasures, and rush on in sin, and therefore must experience all its appendent evils. Witness Isaiah, Jeremiah, Daniel, Paul, and others—who seeing the evils impending the world were burdened, and in pain as a travailing woman. They were men of sorrows and acquainted with grief. But supereminently was this the character of the holy, sinless, heavenly Jesus. He wept over a ruined world—a world that rejected him and the salvation he brought them—and to add to his sorrows and grief, his own received him not, but hated him, and conspi-

red with the powers of earth and hell to persecute and put him to death. In view of this he cried out, "Now is my soul troubled even unto death.

3. "And we hid as it were our faces from him; he was despised and we esteemed him not." So despicable was he in the estimation of the world, that they are represented as hiding their faces from him, not condescending to look upon him, and disdainfully turning their faces another way from him, and thus hiding them from him.

Verse 4th. Surely he hath borne our griefs and carried our sorrows: Yet we did esteem him stricken, smitten of God, and afflicted.

1. There are two senses in which Jesus bore our griefs and carried our sorrows. As the son of David, and of Adam according to the flesh, he came a partaker of all human infirmities and afflictions—this was a necessary qualification of his priesthood—to be tempted in all points as we are, yet without sin; but for our sin, the sin of mankind—to have a fellow feeling of our own infirmities—even to die the death of the cross. The second sense is; that he might bear them away, or carry them away. "Behold the Lamb of God that taketh away the sin of the world." This is the particular idea of the New Testament writers. Matthew viii, 16. "When the evening was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fullfilled, which was spoken by Isaiah the prophet, "Himself took our infirmities, and bore our sicknesses." The new version by Doct. Geo. Campbell has it more properly.—Himself took away our infirmities and carried off our sicknesses. This without the aid of criticism must be received by all as the true meaning of the word—for they are introduced to prove that he healed all that were sick; that is, he removed their sicknesses, or bore them away. To represent Jesus in this simple act of healing sicknesses of every description as bearing the punishment of their sicknesses in his own body as a substitute, appears foreign from the meaning of the Spirit, if not absurd in a very high degree.

2. When Jesus was bearing our griefs and carrying our sorrows in the first sense stated above, in the highest degree,

it is added, "Yet we did esteem him stricken, smitten of God and afflicted. "Jobs friends considered him a hypocrite and great sinner, because God suffered him to be so greatly afflicted." But did they judge correctly. The people in a certain island judged Paul to be a great sinner, because a viper fastened on his hand; but was their judgment correct. The Jews judged our Lord to have a devil; but were they correct? So we did esteem him stricken and smitten of God and afflicted; but did we estimate correctly? There are many, who like the Jews, think yet, that God punished his own son with sorrows and death. This we shall examine in the subsequent verses in our next number.

I have no interest in any system of religion but the Bible. Let us hear what that saith. The christian world appears to be receding from this once popular doctrine, that God killed his own Son in order to reconcile or propitiate himself to sinners. For many years I have not heard it preached from the pulpit by any seet. Of Doct. Watts' popular hymn,

"Alas! and did my Savior bleed,"

The most popular collections have omitted the second verse:

Thy body slain sweet Jesus, thine,
And bathed in its own blood;
While all exposed to wrath divine
The glorious sufferer stood.

If it be a scriptural doctrine, a fundamental, vital principle of christianity, why neglect it. Why preach and teach the superstructure of the system, and neglect the foundation?

B. W. S.

To be continued

☞ We learn from the Protestant and Herald that Dr. Andrew Wylie president of Indiana University, is a candidate for ministerial orders in the Episcopal church.—*Journal of Christianity.*

Judæus appella credat, non ego.

Gov. Buchanan of Liberia, has demanded the expulsion of the Methodist Missionaries from the colony,—alleging as a reason, that they have been engaged in exciting disaffection, and propagating seditious doctrines among the colonists,—endeavoring thereby to bring the colony under the absolute dominion of the Methodist church.—*Ib.*

Great accession at Jeffersonville.

After a severe struggle for ten years against sectarian pride, ambition, and corruption, the truth has triumphed in Jeffersonville—gloriously triumphed.

A protracted meeting commenced here on Friday the 21st ult. and is still in progress. Up to the time of our paper going ro press fifty three had confessed the Lord and were baptized into his death. The whole community is aroused; and there are many more persuaded to be Christians. Bless the Lord O my soul; let all within me rejoice, for the Lord God omnipotent reigneth.—*Ib.*

INDIAN ANECDOTE.

As related by Rev. Mr. Chase, a chippeway Minister.

About fourteen years ago, when Missionaries first came amongst us, many of our people were greatly addicted to drunkenness. For white persons had already established groceries in many parts of our nation: Amongst the rest there was a certain Chippeway, who was almost a constant sot. The larger portion of his time was spent at the grog-shop in miserable carousal. But naturally he was a man of good intellect; and according to our mode of education he was posessed of more than ordinary accomplishments; and might have been extensively useful, but for his intemperance! However at the earliest opportunity, he determined to visit and hear the new Missionary, then a very strange thing in the

land. He approached and seated himself in the congregation, assembled in the beautiful forest, at a convenient distance from the man of God. Full of the customs and usages of his fathers, and passionately fond of his liquor, he had not dreamed of the strange man operating upon his feelings. Yet he was sufficiently polished to be duly sober, and respectful on the occasion. He scanned the Minister from head to foot, with a most scrutinizing eye. There was something mysteriously sacred and striking in the very appearance of the man, for which he could not account. His piercing, yet innocent eye, lights up with a peculiar flame, to look poor Indian's guilty heart clean through. His fearful denunciations of sin, especially drunkenness, were like the peals of seven fold thunder upon his ear, and ploughed up the very core of his heart. And the simple unvarnished story of the cross stole upon him with a magic charm, to him perfectly unaccountable.

By this combination of influences, the iron hearted toper of the forest was wholly unmaned. His giant form began to tremble and give; his every muscle, before stout, was now unstrung; with a mountain weight of guilt pressing sensibly upon him, he fell prostrate on the ground, and there lay motionless and apparently cold as in death. But his soul struggled in prayer to the Great Spirit who directed him to the blood of the cross, which the Missionary had vividly portrayed to his view. The greatest medicine men were gathered round in utter consternation, for they had never seen such a disease as that. Their eldest prophet knew no means by which to divine the case. It defied their skill and called all the contents of their numerous medicine bags. There lay the great tawney man of the woods, perhaps never before the subject of fear or disease, stretched upon the cold ground; and worse than all none knew what was the matter. But while the prophets and medicine-men were desponding, his heart was being called off from their usual idolatry to the true religion of the Great Spirit. In the moment of the last and fearful extremity, his fetters were smitten off and his mountain load rolled away. He leaped up full of life and activity. His distorted features were totally changed. His countenance glowed with the most bril-

liant expression; telling upon the radical and happy change that had passed upon his heart. His eye beamed with a new and extatic lustre. He spoke, as it were a new language, only fully understood, by those who have experienced similar feelings. He proclaimed aloud, Great Spirit *good, good, good to poor Chippeway*? Me no more drink whiskey! me Wm. Case, go preach; make Chippeway happy. And true, he did go and preach, and many a Chippeway made happy through his instrumentality. But strange to tell, those same white men, used, their utmost exertions to make him drink. Come drink, you know how we used to drink together. But he would answer them, me no drink whiskey:—make drunk!—mad!!—ruin Chippeway, me no drink—Got no Bible? Bible good! make Chippeway good happy—me go preach. Bible to Chippeway make him happy. Thus he continued to resist their temptations, and soon he was able to read the holy scriptures and expound them with great usefulness amongst his brother Chippeways.

URBANUS.

Gallatin, Feb. 1st, 1841.

[*Temperance Reporter,*]

PERIODICALS.

The last Harbinger contains several communications from correspondents deprecating the increase of religious periodicals among us. They urge sundry objections against so great a number, some of which we think utterly at fault, while there are others deserving the serious consideration of the brotherhood. There is no doubt with us, but they all do more or less good, and have been useful auxiliaries to the cause. But apart from the dissentions which they are liable to occasion, we think the strongest in favor of fewer, is to be found in the ability which would more likely characterize them. With the limited circulation, which the most of them have, it is impossible to secure the undivided attention of learned and talented brethren. We cannot therefore expect to have periodicals of extensive circulation and com-

manding influence, until the support of the friends of the cause, can be sufficiently concentrated upon one or more papers, to ensure their support, and secure the editorial labors of able brethren, who will devote their whole time and talents to the enterprize.

If we had one large weekly sheet, published at some central point, and one monthly or quarterly, it seems to us that they would abundantly subserve our purposes. And if such an arrangement could be made, we do not doubt that nearly all of the present periodicals, would cheerfully give place. We presume that few if any of them, have any pecuniary gain in expectancy for their labors and that they would most cheerfully concur in any arrangement, that promised a greater amount of good. The present editors with their numerous correspondents, by occasionally furnishing communica to one LARGE WEEKLY, together with every item of intelligence affecting the cause, might give to such a paper unusual interest and capacity for usefulness.—*Christian Publisher.*

EFFICACY OF INFANT BAPTISM.

Houston, Ill. June 9, 1841.

Bro. STONE:—On the 29th of May I heard an address by the Rev. J. S. B. in which he indirectly exhibited proof, (as he supposed) of the *efficacy of infant baptism.* This was not the burthen of his effort; and hence the use of the term *indirectly.* His subject was JUSTIFICATION; and in his remarks on infant justification, he introduced the remarks which follow, which are substantially as he uttered them.

He asked three questions, and a fourth, as he said, for the conclusion to be drawn from the third, as follows:

"1. Is God a just and holy being? Ans. Yes.

"2. Will a just and holy being punish innocent creatures? Ans. No.

3. Does God punish infants with death? Ans. Yes.

4. Are then infants innocent? No.

Do you then send all infants to hell? By no means. For

they are justified—redeemed from hell, by the full and perfect sacrifice, satisfaction and atonement of Jesus Christ. But are infants innocent? *They are not, or we would not baptise them*; I understand myself," &c. &c.

He then spoke from five to ten minutes on the relation of infants to Adam—to sin—to God; and said that infants sinned in Adam unwilfully, unknowingly, and unpersonally. He also stated, in how far he deemed infants were benefitted by their juvenile justification; representing it as efficacious till they arrived at the age of accountability; when if they relied on Christ by faith, it would continue efficacious. But if they should not rely on Christ by faith for salvation; for this wilful, known and personal sin, they must seek justification from God, or be damned, as other sinners. Quere--Has he two baptisms; one for infants, another for adults?

I have been a little more actively engaged in the Master's cause this spring, than usual. In the vicinity of Chili, three have been added to the church in two or three weeks; and the prospect good for more. The churches in this county, as a whole, are doing but little. There is too little proficiency in christian attainments—too little living the christian life. But we hope for better times. May they speedity arrive! Bro. Curl labors considerably this season; with what success I am not advised.

Grace, mercy, and peace from God our Father, and Christ Jesus our Lord, be with you.

Yours in the hope of the gospel.

HENRY A. CYRUS.

EFFICACY OF INFANT BAPTISM.

REMARKS ON THE ABOVE LETTER.

I shall particularly notice the four questions asked, and answered.

1. "Is God a just and holy being? Ans. Yes." In this answer we all agree.

2. "Will a just and holy being punish innocent creatures? Ans. No." Your preacher may be too fast in his negative

of this query. Does he not believe with the orthodox christian world, that God punished his own, perfectly harmless, holy, undefiled Son? That the Son was made by the Father to bear the punishment due to the sins of the world? That the Father himself inflicted the punishment on his innocent son? For it is God that taketh vengeance. This is his prerogative, and he claims it exclusively: "I will repay, saith the Lord." If it belongs to God to punish the sinner for his sins, then must he not punish the sinner's substitute, in order to make a full and perfect satisfaction for sin? This he would not deny; and therefore with Luther must say that Christ was the greatest sinner in the world, because to him were imputed all the sins of the world.

Our evangelical brethren generally err from the truth by not marking the great difference between punishment and suffering. Even Bishop McGee, the orthodox champion on this doctrine, says that a literal transfer of guilt and punishment *is an idle charge made against the doctrine of atonement.* Doct. Cleland, of Kentucky, also testifies that "neither guilt nor punishment, strictly speaking, can be conceived, but with reference to consciousness, which can no more be transferred than personal identity or moral qualities." Another writer of high eminence says: "That Christ suffered for sinners, no christian has ever denied—suffering by no means implies punishment. The line of distinction is plainly marked; no suffering is a punishment, which is not caused by some moral defect, or guilt. Punishment is the suffering of a person, who is conscious of guilt, or of an evil intention; and no suffering is punishment without this consciousness on the part of the sufferer. As Christ was a holy person, free from sin and guilt, it is evident he could not be punished, however much he might suffer." So your preacher thinks that a holy and just being will not punish innocent creatures.

Query 3d. "Does God punish infants with death? Answer—yes." Here your preacher has erred. Death was a punishment to Adam, because he was conscious of guilt; but it was only suffering to his infants who were unconscious of guilt or evil intention. The children of a drunkard suffer want and distress; but they are not punished for his crime.

The children of parents debauched and consequently diseased, inherit their disease, and suffer through life; but are they punished for the guilt of their parents? So Adam the father of all sinned and brought suffering and death upon all the world; but it is plain, their suffering and death are not punishment inflicted on them by the vengeful arm of God; if they were, they have paid the debt or forfeit themselves, and need not a substitute to pay it for them. The satisfaction is fully and perfectly made by themselves. Jesus took flesh and blood, such as the children had, that he might suffer all our infirmities, even death itself—that he might be a merciful high priest, and destroy him that had the power of death, that is, the devil, and deliver them, who through fear of death, were all their life time subject to bondage. This is a very different idea from his being punished in order to make a perfect and full satisfaction to the demands of law and justice in our stead—a doctrine no where taught in the bible.

Query 4. "Are, then, infants innocent? No." Here your preacher is misled by not marking the difference between punishment and suffering. His next query and answer involve very serious things indeed. He asks: "Do you then send all infants to hell? By no means; for they are justified, redeemed from hell, by the full and perfect sacrifice, satisfaction and atonement of Jesus Christ." On this I remark,

1st. If all infants are justified, I ask, is it a justification from the condemnation of sin? If so, why do they yet suffer and die? Are they justified from the principle to sin? Why then do they go astray from the womb, speaking lies?

2d. But your preacher says, infants are redeemed from hell. From this we must conclude that the original constitution, which God gave to Adam, involved unoffending infants in eternal death, or the punishment of hell fire! As this constitution must then have been agreeable to the nature and will of God, and he is unchangeable, then, it follows, it is yet agreeable to the will and nature of God, that unoffending infants should suffer eternally in hell! This would indeed draw a dark veil over the glorious character of God, from which we justly abhor. Who believing this doctrine

could see any thing more horrifying in the sovereign decree of reprobation?

3d. That condemnation to natural death passes upon all for the one offence, or disobedience of Adam, is certain; so by the righteousness or obedience of Christ, the second Adam, all shall be made alive, or raised from the dead. This is a justification from the condemnation to death. This is undisputed.

Another query of your preacher is: "But are infants innocent? Answer.—They are not; or else we would not baptize them." Does he believe in baptism for the remission and washing away of sin, as did old father John Wesley?—From this hint I should so conclude. This was the great argument of St. Austin, the father of Calvinism in early ages of christianity. Infants must be baptized, according to him, because they are guilty, in order to wash away their sin.—But your preacher had infants justified and redeemed by the full and perfect satisfaction of Christ, what need have they of baptism for remission of sin?

What follows of your preacher's remarks, I pass by without notice. They may serve to amuse those fond of speculation; but my mind has long ceased to be pleased with such things.

B. W. S.

CHRISTIAN EXPOSITOR.

Heb. vi. 8.—This epistle is addressed to the Hebrews, especially to that part of them who believed in Christ as having come in the flesh. These Jewish Christians were in great danger of apostacy; and many of them through sophistry and persecution had already apostacised from the gospel. To establish them in the truth, and to prevent them from apostacising from Christ to Moses, or from the gospel to the law, was the epistle written. This is evident from the face of the whole letter. In the close of the fifth chapter, the apostle had plainly intimated, that since their profession of christianity they had made but small progress in the knowledge of Christ, or his doctrine—they were yet babes in

knowledge, and like babes feeding on milk. He also plainly hints the reason; because their attention was divided between the law and the gospel.

He wishes to disengage them from the law entirely, and fix their sole attention to the gospel. "Therefore, seeing you have made so little proficiency in the knowledge of the gospel by your attention to the law,—"Let us go on to perfection, leaving the first principles of the doctrines of Christ, as taught by the old schoolmaster, Moses, in the law, and go on to the perfect knowledge of the doctrine as taught by Christ himself. These principles of the doctrine of Christ, are not the doctrine that Christ taught, but those taught by Moses, the schoolmaster under the law. He taught the A. B. C. of the doctrine of Christ by types and ceremonies; but the Jews had the veil over their heart, that they could not see the end of those things to be abolished. Paul wishes them to leave those first principles of the doctrine of Christ, and go on to perfection—to learn from the great teacher sent from heaven, that which is perfect and leads to perfection. What must they leave? Not repentance, faith and the resurrection, these are the very life of the Christian —these cannot be left an hour; but they must leave the foundation of them; for the law was considered by the Jews under Moses, as the foundation of repentance and faith. And indeed so it was--For "We have found him of whom Moses in the law and the prophets did write. From the testimony and teaching of Moses, they believed in Jesus and repented,

"Not laying again the foundation of repentance from dead works." These dead works are not what they were to repent of, or reform from; but they were the foundation of repentance, or of what produced repentance. They were their sacrifices of lambs, kids, bullocks, &c. These were typical representations of the Lamb of God sacrificed for us. In those sacrifices the remembrance of sin was made—so shall they look on him whom they have pierced and mourn. The Jewish Christians in attending to these dead works, or works of death—the sacrifice, crucified the Son of God afresh, typically slaying him, and putting him to an open shame. These sacrifices were also the foundation of faith—

faith that the serpent should bruise the heel of Christ, and infuse the poison to death; but that the seed of the woman should bruise its head; or that Christ through death would destroy him that had the power of death, that is the devil. It was the foundation of faith; yet they saw it not because of the veil. These the Jews must leave. Christ, the end of the law, and perfection are come.

"Of the doctrine of baptisms—or of purifications by bathing. This ordinance was to be performed by the ceremonially defiled. They were to bathe themselves in water, and be clean, before they were permitted to enter the tabernacle. This doubtless represented that baptism of John and of Christ for the washing away of sins of heart and life, or for the remission of sins, before they were permitted to enter into the church on earth; John's baptism was called purification. Again: The bathing of the person defiled pointed to the burial and resurrection of Jesus to immortality—when all the defilement of his flesh, not his own, but of our sin, was forever washed away—he was perfected from all by his suffering and rising from the dead. So all baptized into him shall rise to immortality from the grave, washed from all the mortal defilements of the flesh. These things were written by Moses for our sakes, on whom the ends of the world, or the Mosaic economy are come.

"The laying on of hands." This was an ordinance in Israel. Whatever they devoted or consecrated to God, they laid their hands on—as their sacrifices and priesthood. As sacrifice under the New institution have ceased by the sacrifice of Christ; therefore no longer bring your sacrifices to the altar, and consecrate or devote them to God by the imposition of your hands. The laying on of hands in devoting, sanctifying or setting apart the eldership to the work of the ministry, is yet retained under the New Institution. It is but the antitype of the setting apart the priesthood under the law, which was done by the laying on of hands.

"Of the resurrection of the dead." Did Paul intimate that we must lay aside this doctrine? No: it is every moment essential to our life and comfort—it is one of the very pillars of the gospel—an essential part of it. We must lay aside, not the doctrine itself, but the first principles of the

doctrine, which principles are found in the law of Moses; as the bathings, and rising out of the bath of waters—as the entering into the holiest by blood, or death. In this are death and the resurrection plainly taught.

"And of eternal judgment." The word judgment has many meanings in the Bible. When applied to God it generally signifies what he has judged to be right and proper. Hence all his revelations to man, and his decisions and acts according to those revelations, are called judgment or judgments. The Israelites considered all the revelations of God to be eternal; reasoning that what was once right, must be eternally right, and consequently binding. Therefore, as the law was a revelation of God, and binding upon Israel once, it can never be set aside, or abrogated, but must be eternally binding. By this argument many of the Jewish believers were caused to apostacise from Christianity, or to unite the law and the gospel in their religion.

The apostle warns them of the danger of this course. For it is impossible for those once enlightened, &c., If they fall away to renew them again to repentance. Now to fall away signifies, to fall or apostacise from Christianity to the law. Gal. v. 4. "It is impossible to renew them again to repentance."—For the law to which they have fled cannot give repentance.—"Seeing they crucify the Son of God afresh, and put him to an open shame." By their sacrifices they typically crucify him, and declare that he has not come into the flesh. But should these apostates from the gospel to the law, be convinced of their error, and return to Christ and his gospel again; will they not find repentance there? Yes; there, but not under the law.

B. W. S.

Bro. J. R. Ross, of Fort Madison, writes, June 17, 1841: "We had a two days' meeting last Saturday and Lord's day in this neighborhood, and obtained ten additions—five by immersion—three from the Baptists, the others were immigrants. Among the immersed was an old revolutioner in his

89th year. I also immersed two of Union, Desmoines county since I last wrote you. The prospects are brightening greatly in this section."

Published by request.

When on the cross my Lord I see,
Bleeding to death for wretched me;
Satan and sin no more can move,
For I am all dissolved in love.

The bloody nails pierce through my heart,
And in his groans I bear a part;
I view his wounds with weeping eyes;
But see! he bows his head and dies.

Come, sinners, view the Lamb of God,
Wounded, and dead, and bathed in blood;
Behold his side, and venture near,
The well of endless life is here.

Here I forget my cares and pains,
I drink, but still my thirst remains;
Only the fountain head above
Can satisfy this thirst for love.

O, that I thus could always feel!
Lord, more and more, thy love reveal!
Then my glad tongue shall loud proclaim,
The grace and glory of thy name.

Thy name dispels my guilty fears,
Revives my heart and charms my ears,
Affords a balm for every wound,
And Satan trembles at the sound.

Think, O, my soul! if 'tis so sweet,
On earth to sit at Jesus' feet;

What will it be to wear a crown,
And sit with Jesus on his throne!

T. V. G.

A CARD.

B. W Stone acknowledges the politeness and Christian temper of Doct. A. Wylie, exhibited in his note in the last Equator. The editor willingly corrects the mistake made, in saying, that the sentiments of Doct. Wylie, stated in the Equator, were from his pen. The Doct. informs me they were from the pen of one who took notes from his lectures while being delivered, This is probably the reason why the editor could not undersand them.

EDITOR.

Monticello, Lewis co. Mo. June 24, 1841.

FATHER STONE: Since the beginning of this month, with the aid of brethren Hatchitt, Ballinger and Thomas, we have received ninety persons in this part of Mo. We received between seventy-five and eighty at two meetings in Shelbyville, in Shelby county. We had a time of refreshing and rejoicing. Praised be the Lord for his goodness. We need more laborers--the fields are white to harvest--send us laborers. Yours in the hope of a better state of things.

J. CREATH, JR.

Bro. T. M. Allen, of Mo., writes, June 21: "On the second Lord's day of this month, bro. Smith and myself were at Rocheport; two made the good confession. At the same time bro. Wills was in Cole county, where two others made the same confession. Yesterday we were in Columbia, when five were added to the church--one by letter, the others by faith and obedience."

June 3, 1841, Brother J. McBride, of Bolivar, Mo. writes: "Our church here is in good condition, and numbers fifty, or upwards. Our prospects for an increase are quite flattering."

July 12. Brother P. Humphrey, of Alton, writes: "Since last March I have baptized 33--three from the Baptists and ten from the Methodists, who had been previously baptized. The church numbers 94, having elders and deacons, and meet every first day to worship, according to the ordinances of heaven, in singing, teaching, exhorting, praying, and breaking of bread."

Scotland county, Mo. June 21, 1841.

Dear Brother Stone: The churches here are named Lebanon and Antioch, to which I preach. Antioch is 35 miles north-west of Monticello, on the N. Fabby river. Lebanon is west of Antioch 12 miles. I have baptized 26 since last August, and received two by letter. The churches are living in fellowship and love. We wish the teaching brethren to visit us when convenient. The prospect is good in this part of the country.

Yours in hope of eternal life,
JOHN STANNARD.

Stilesville, Ia., June 29, 1841.

I have just time to give you the good news in central Indiana. By the joint labors of brother Lockhart and myself there has, within the last month, been 62 accessions, 54 of whom we immersed. The remaining eight had been baptized by the Baptists and Methodists.

I have just heard from a protracted meeting at Bloomington, at which 50 have been added. Also from a meeting in Putnam county, at which nine or ten were baptized. The

accessions so far as I have witnessed, are mostly characterized by intelligence and much moral worth. Thank the Lord for his unspeakable gift.

Yours in the good hope,
T. J. METLOCK.

South Point, Franklin county, Mo. July 2, 1841.

Dear Brother Stone: As an opportunity favorable for writing offers, I will address you a few lines, and give you a brief statement of the religious state of society amongst us at this time. There are two congregations in this county, who bear the appellation of Christian; and take the word of the Lord for their discipline. The two churches contain about 130 members. At Marthasville, in Warren county, on the opposite side of the Missouri river, there is a small church of 12 or 15 members. At Pinckney, in the same county, bro. Samuel Rogers and myself held a two day's meeting last Saturday and Lord's day. We had a glorious time; 32 made the good confession, and were immersed; among which were seven or eight from the Methodist church. There is no Christian church organized at Pinckney. Bro. Samuel Rogers has, for the last three months, labored faithfully amongst us; during which time he has immersed 82 persons, chiefly of the most influential and respectable citizens.

One object of this letter is, that you may use your influence in our behalf, to procure for us some faithful proclaimer of the ancient gospel. Bro. Rogers left this place two days since for Ohio, without any certain assurance of his return; yet we hope he will again visit us, as we believe no person could be more profitable here than he, as an evangelist. We strongly solicit the aid of some of our preaching brethren in this State, or from Illinois, as I am the only one of our brethren that is stationary, who pretends to proclaim the word. I am, and have been, for the last four years, engaged in mercantile pursuits, by which I am necssarily confined, and, in a great measure, debarred from attending to the duties incumbent on a preacher of the gospel. If there could be able proclaimers of the gospel in the town of Pinck-

ney and vicinity, the good that would arise would be beyond calculation I must now close.

I subscribe myself yours, truly, in
Hope of a blest immortality,
JAS. K. RULE.

THE PROGRESS OF THE GOSPEL IN THE UPPER MISSISSIPPI, MO.

The congregation in Monticello, Lewis county, Mo., was organized in September, 1839, by bro Hatchitt, of Illinois, with a few members. It now numbers in town and county, from 80 to 100. Bro. Creath, jr. Evangelist--John Shanks, Y. Moore, J. Stephens, J. Sullivan, Francis Richardson, H. Roberts, elders and deacons. Thirteen lately added.

The congregation in Houston, Marion county, Mo., was organized April, 1831, with nine members. It now numbers 150. C. Ballinger and Jacob Creath, jr., proclaimers--G. Banks, W. Jones and others, officers.

The congregation in Shelbyville, Shelby county, Mo., organized April, 1840, with 14 members. B. W. Hall and J. Sullivan, Elders. They now number 64--32 added at a meeting in June last. Bro. Creath, Evangelist.

The congregation in Palmyra, Marion county, Mo., was re-organized in June or July, 1840, with a few members. They now number more than one hundred members. Brethren Lewis, Bryan, Torrence, Peake and others, principal men and officers in the church.

These churches are all in peace and unity, and are growing in numbers, intelligence, devotion, and the favor of God. There is a good and glorious work going on here under the labors of bro. Creath, and others. The harvest is great and the laborers few. Pray ye therefore the Lord of the harvest to send forth more laborers into his fields, which are already white for harvesting. There is an increasing attention to the proclamation of salvation here—asperities are wearing away, and prejudices subsiding, and light increasing. Praise ye the Lord. O! that men men would praise the Lord for his

goodness, and for his wonderful works to the children of men. Our prospects are fair and promising for a future harvest. The brethren love one another here with pure hearts, fervently,—for the truth sake which dwells in us. We lay great emphasis upon the new commandment, in our discourses to the brethren—on brotherly kindness and universal charity to all men, which is one of the new and peculiar duties of Christianity. We believe the exercise and manifestation of this grace to by more acceptable to God, and more beneficial to men, than orthodoxy new or old. Brethren at a distance are invited to visit us, and to call upon us in passing, and give us a word of exhortation.

H. ROBERTS.

"I have lost a world of time," said the learned Salmasius, on his death bed; "if I had one year more, I would spend it in reading David's Psalms and Paul's Epistles."

J. CREATH, JR.

"Happy is he who is engaged in a controversy with his own passions, and comes off superior; who makes it his endeavor that his follies and weaknesses may die before him, and who daily meditates on mortality and immortality."

JAILOR.

"Alfred, King of England, who fought fifty-six battles with the Danes, many of which were gained by his own personal courage and great example, dedicated with strict punctuality, eight hours every day to acts of devotion; eight hours to public affairs, and as many to sleep, study, and necessary refreshments. John Urich was a poor religious man, who spent eight hours of the day in prayer, eight in labor, and eight in sleep, meals, and other necessary duties."

EXTRA MESSENGER.

AUGUST, 1841.

VOLUME XI. NUMBER XII.

A SYNOPSIS OF ATONEMENT,

AS STATED BY ME IN THE PRECEDING DISCUSSION.

Brother A. Campbell had publicly invited me to a discussion of this subject with him. By advice of friends I accepted the friendly invitation, though conscious that years had despoiled me of much of that vigor of mind I might have possessed in youth. The discussion has been protracted far beyond my anticipation. Seeing no probable end of it, according to my own wish, and the wishes of many warm friends, I closed the discussion on my part, having reserved the right of giving a synopsis of the whole in an extra number. I advised brother Campbell to do the same; but for reasons, doubtless, good in his own view, he still persists in his course. I was also inclined to close the discussion for another reason; because I had known the general dissatisfaction among my aoquaintance at the lengthy and protracted discussions between brother Campbell and Mr. Skinner, on universalism; and between brother Campbell and Mr. Lynn on the operations of the spirit. The *ennui* was so great, that many passed them over without a reading. My friends still insist upon me to give the promised synopsis, and then to leave the whole matter with the public, unless circumstances should make it nccessary for me to resume hereafter. I have yielded to their wishes.

I printed four numbers, which included my views on the subject of sacrifice for sin, and of atonement, of which I will give a synopsis.

NUMBER ONE.

1st. This first I design only as an introduction to the others. In this I stated what I did not believe, though believed by others. I introduced the common system, dubbed orthodoxy, from Doctor A. Clark on Lev. i, 4. He says, "The person bringing the victim for sacrifice, acknowledged, that he was worthy of death, because he had sinned, having forfeited his life by breaking the law—that he entreated God to accept the life of the innocent animal in place of his own: And all this to be done profitably, must have respect to Him, whose life in the fulness of time should be made a sacrifice for sin." This I could not believe; because many persons brought victims for sacrifice, who, according to law, were not worthy of death, and who had not forfeited their lives; as the woman after child birth—the leper—the man with a running issue, &c. Did they by this act acknowledge themselves worthy of death—that they had forfeited their lives for these things? Did they consider the death of the victim in the stead of their death? We boldly say, no. The law declares all this was done for their fleshly purification, and not for the cleansing or purifying of the conscience.

2d. I could not believe this, because sacrifice was only admitted for pardonable offences, as sins of error, ignorance, and fleshly uncleanness. The offences under the law were thus arranged, pardonable and unpardonable by law—pardonable offences were not punishable by death—unpardonable were. Therefore any one, admitted to bring a sacrifice for sin, was not by law judged worthy of death, and therefore the death of the victim could not be in the stead of his death. This doctrine I really view among the plainest truths of the Bible, and every objection I have seen or heard against it, appears to me irrelevant, and but confirms my mind more firmly in its correctness.

must refer my readers to the preceding discussion for the scriptural proofs advanced for its support.

3d. I could not believe it, beeause the Doct. teaches that the offerer, in order to be profited, must always look forward to the death of the great antitype Christ Jesus, who in the fulness of time was to be a sacrifice for sin. I believe with brother Campbell that none of the human family, from Eve to Mary Magdaline. ever believed that Jesus the Messiah would die and rise again from the dead. In this he is doubtless correct; because Paul said, they, the Israelites, could not see the end of those things to be abolished. Among the things abolished were the legal sacrifices; and the death of Christ was the end of them. The apostles themselves did not believe Christ would die, before the event proved it. The Jewish nation did not believe it; for they believed that Christ would abide forever—and to this day, to preach Christ crucified, is to them a stumbling block. The prophets, who predicted the event, did not believe the fact—for they diligently inquired what the spirit in them signified when it testified beforehand of the sufferings of Christ. If these be facts (and who will deny them?) how could the patriarchs, and the disciples of Moses look through the death of their sacrificed victims, to the death of Christ, which they did not believe would ever take place?

Those who lived from Adam to Moses were "without the law"—[Rom. 7, 9,] and will be judged without the law of Moses; for if they should be judged by this law, they would all be condemned. Those who lived from Moses to Christ were under the law, and shall be judged by the law, in the day when God shall judge the secrets of all hearts. If Moses' disciples before Christ, be judged by our gospel, the law of Christ, viz: that Christ died, was buried and rose again, every one would be condemned. All will

be judged by the revelation given them by God. Consequently all that believed in and obeyed that revelation in every age, shall be saved.

We often hear it said, that the people of old were saved *prospectively* by the blood of Christ. The incorrectiveness of this sentiment I have just stated.—Yet is it constantly affirmed, that all that were ever saved, were saved by this blood. How? not by faith in it, for I have shown that they did not believe in it, and therefore could not be influenced by it in any sense. If they were saved by the blood of Christ it must be, because God himself was influenced *solely* by it, and therefore that blood *prospectively* viewed by him, was the cause why he saved them. Of this we have no information in the Bible. If even an intimation is there given, it is very dark. Heb. 9, 22 is cited as proof positive. "And almost all things are by the law purged with blood, and without shedding of blood is no remission." I have applied both these ideas to the law, of which the apostle was without doubt speaking. Remission never takes place before purging or purification. According to the law the person must be purified by blood, before he received forgiveness or remission. But there are a few exceptions from this general law. "*Almost* all things—therefore not all things or persons, were purified and pardoned by blood. For, Moses in Lev. 5, 1, speaks of certain transgressions of the law, and how the offerer is to be purged from them. He must bring a lamb or a kid, and the priest shall make an atonement for him. And if he be not able to bring a lamb—he must bring two turtle doves, and with the blood of these, the priest shall make an atonement for him for his sin, and it shall be forgiven him. But if he be not able to bring two turtle doves, he shall bring for his offering a tenth part of an ephah of fine flour for a sin-offering—and the priest shall take a handful of it

and burn it on the altar, and make an atonement for him, and it shall be *forgiven* him. Why then is it so confidently affirmed that without shedding of blood there *never was* remission? I have shown many cases, besides the plain case above, which plainly contradict this assertion. Therefore almost all things were purged with blood; and almost all sins were remitted by blood.

I have no where intimated that transgressors unpardonable by the law of Moses, could not be pardoned or justified in the sight of God from their moral iniquities, or sins of conscience, and saved from future punishment in hell. No: I have shewn the contrary; that the presumptuous sinner doomed to death by law, to which he must submit, without the benefit of sacrifice, can be saved from future punishment by faith, repentance and humble supplication, according to the revelation given him of God's pardoning mercy—for his own name's sake.

4. I cannot believe this system, respecting the sacrifices for sin; because the victims are represented as substitutes, and died in our place, or in our stead--and that Christ the antitype was our substitute, and died in our place, or in our stead. On no subject in theology is the present generation of Christians more divided. The old orthodox system was easily understood, though not so easily reconciled with the scriptures, which, on almost every page frowns upon it. The old system is, that God, or his law had demands against the sinful world, which demands were death temporal, spiritual and eternal—that the world was unable to pay these debts--but that Jesus became their surety or substitute, and paid those debts in our stead, and thus satisfied law—and pardon is therefore, granted to the sinner. To deny all this once was heresy of the blackest stamp—as black as to deny transubstantiation in the view of Papists. From this sys-

tem, its advocates divided into two classes, the universalists, and particulars. The former by thinking men, are thought to be the most consistent with the scheme, though far from truth.

The doctrines deduced, and deducible from this plan, are so glaringly absurd in the view of many of the evangelical orthodox that they have rejected the doctrine of substitution as taught by their fathers, and have invented others. which they themselves cannot explain, nor understand. Sometimes they use the old phraseology, and when convicted that they must hold the old system, they fly back and say, that is not their meaning, bnt something else—that Christ is a substitute in some sense; but what that sense is, they pretend not to say, To Rom. 5, 6. they fly, and on it rest the doctrine of substitution—"In due time Christ died for the ungodly." How? as a substitute? If in a battle *A* sees his brother *B*, engaged in unequal contest, alone and surrounded with many foes, he, for love to his brother *B* rushes into the midst to relieve him, but both he and his brother fall, he dies for his brother, but was he a substitute, and died in his brother's stead? So Jesus, when he saw the world under the power of sin, and hell, led captive to eternal woe by the hosts of darkness, rushed into the midst to rescue them from ruin, and died in the contest with our foes, is he therefore a substitute in the proper import of the word? Did he pay the debt of punishment in our stead? The impossibility of this is too apparent to affirm. For how could he fully pay our debt of natural death when we must all die. How could he pay the debt of eternal death, when he is alive for evermore?

These doctrines as statad in my first number, I did not believe; and the reasons why I did not I have also stated. I know well that by this avowal I have exposed myself to be ranked among the heterodox

of the world. But when men of intellect shall duly consider these subjects unsophistically, they will not be harsh in judgment. Posterity will do me the justice, I cannot expect from the present age.

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A SYNOPSIS OF No. II.

1. In this number I stated my own views of sacrifice and atonement, with the application of the words. Atonement is defined from its true pronunciation, *at-one-ment*. My authority for this pronunciation is undisputed. I applied the word thus: The holy God and holy man were once united in close and happy union, or were perfectly *at-one*. Sin broke this union, and separated between us and our God. Jesus came to restore this union between the holy God and sinful man. How? By saving man from his sins, and making him holy again. The separation, sin, being removed, and holiness restored, the union between God and man is also restored. This union can never be effected until man is regenerated, purged from sin and made holy. God is unchangeable, and always in union with holy beings, and always in disunion with unholy beings—he was always pleased with holy beings and holy acts, and was always displeased with unholy beings and unholy acts—He always rewarded holy beings, which is called his mercy—and always punished unholy sinners, which is called his wrath. It is plain to every discerning mind, that all that Jesus did and suffered, was, not to effect any change in the mind of God, for that is perfect; but to effect a change in sinful man—to make him a partaker of the divine nature—to bring him to God—to cleanse him from all unrighteousness—to sanctify him—to wash him from his sins—to purge from sin—to redeem him from sin and death—to reconcile him to God—to pardon or justify him—to give him eternal life—to put away sin—to take it away, or bear it away. When this is effected, the *at one-ment* between the holy God, and the holy creature is effected, and not before. As there is no union between

light and darkness--righteousnes and unrighteouseness; so there can be no union between the holy God, and unholy man. It is plain that all this is effected in man *directly*, and not in God: yet the reverse is warmly advocated by many.

2. I proved in this 2d number, that atonement was the effect of sacrifice, both under the law and under the gospel. I will add, that sacrifice is the means of effecting not only the atonement, but also purification, reconciliation, propitiation, redemption and pardon. To this I particularly attended.

That sacrifice is the means of effecting atonement needs no labored argument to those who read the scriptures; as the offerer shall bring his offering, by which he shall make atonement for his sin. The Hebrew word *kaphar*, commonly translated atonement, I plainly shewed should literally and scripturally be rendered *to cleanse*, or purify. The translators often render this active verb *kaphar* by *to cleanse, to purify*, as I have proved. The apostle Paul translates this same verb by the active verb *katharizo* in Greek, (Heb. ix. 22) and this Greek word signified nothing else than *to cleanse* or *to purify*. The New Testament writers translate the same word *kaphar*, by the same Greek word uniformly. As in the case of lepers, Lev. xiii. it is frequently said, the priest shall make an atonement (*kaphar*) for them--and they shall be clean. Luke in this case renders *kaphar* by the same Greek word *katharizo*; as Luke iv. 27, vii. 22, xvii. 14, 18. So does Matt. viii. 2, 3--so does Mark viii. 8, 42, &c.

If then the Hebrew word *kaphar* means to cleanse, or purify, then it is plain, that it cannot apply to God: for he is undefiled and cannot be made more pure. It must apply to man and things defiled, Cleansing or purification is the first effect of sacrifice, and the proximate effect is at onement, for the sinner being cleansed becomes one with God and with his holy people. Let It be well remembered that this translation of *kaphar*, is the translation of inspired men, and therefore is paramount to all lexicographers and critics, and is therefore to be received with all readiness of mind. I might have added the Septuagint translation, but there is enough without it.

3. I have said that recociliation is the effect of sacrifice, and that it is *directly* effected in man, and not in God. "For God was in (by) Christ reconciling the World to himself," not reconciling himself to the world. "God hath reconciled us to himself by Jesus Christ—We are reconciled to God by the death of his Son." This is the language of the New Testament. The apostles prayed the people to be reconciled to God, and founded their argument on this fact, because he who knew no sin was made a sin-offering for us. Reconciliation (*katallagee* in the Greek) always implies a change in the person reconciled—the enmity previously existing is removed. The learned well know, that the cognates and theme of the word *katallagee*, signify a change, and so are translated, Rom. i. 23, 25, 26; Gal. iv, 20, &c. The very theme or foundation of the word is *allos* another man. Reconciliation to God is with Paul tantamount to a new creature. 2 Cor. v. 17, 18. It is no where stated in the Bible that the blood of sacrifices ever effected this change or reconciliation in God. "He is of one mind, and who can turn him."

4. I have also shown that propitiation is an effect of sacrifice, and that its meaning in the Bible is to *purify*, or *cleanse*, and therefore cannot apply to the undefiled God. Christ is the propitiation for our sins, that is, He it is that cleanses and purifies from sin. Propitiation then, cannot apple to God, but to man—defiled man. Propitiation (*hilazmos*) differs not from atonement, and the Septuagint commonly translate the Hebrew *kaphar* by *exhilaskesthai*.

Thus in the second number I proved that sacrifice under the law and gospel, was the divinely instituted means of purging and cleansing the defiled, that sacrifice in effecting this could not apply to God, but to man *alone*—That when this was effected in man, the *at-one ment* was effected between God and man; because man is now a partaker of the divine nature--and God unchangeably and eternally is in union with this nature. Can any think seriously for a moment that unholy men can be in union with the holy God?—that God can be pleased with them or their acts? We think not.

The effects of sacrifice I illustrated in this manner. "God is a sun—our sins as a thick cloud have risen between us

and our God. So say the scriptures. The natural sun shines always the same—the thick clouds do not effect the brightness of the sun; but obstruct his light and warmth from us. The removal of the cloud has no effect upon the natural sun, but on us entirely; for we are effected by his unobstructed rays, giving us light and heat. So the thick clouds of our sins separate between us and our God; and the removal of them has no effect on God, for he is the same forever, but on us; for we by this cloud are deprived of his divine, quickening, and soul-reviving influences; and therefore, must be eternally miserable in this state. But the sacrifice of Jesus removes this cloud of sins, or purifies defiled man from sin, whenever he believes and obeys the gospel. He now lives under the light of God's countenance, and enjoys the enlightening, quickening and sanctifying influences of his spirit. So speak the scriptures; and with this accords the experience of every Christian.

SYNOPSIS OF No III.

This is but the continuation of the same subject, to show that sacrifice is the appointed means of God, by which he purifies, cleanses and pardons the penitent believer in Jesus.

We began with Isa. liii. 4, 12. "Surely he hath borne our griefs, and carried our sorrows—He bore the sins of many." The 4th verse is explained by Matt. viii. 16, 17, by healing all that were sick, "That it might be fulfilled, which was spoken by Isaiah the propheth, Himself took our infirmities and bare our sicknesses,," i. e. He took off our infirmities, and bare away our sicknesses. Thus the New Version, edited by A. Campbell, renders the verse. In this sense it is generally received by all; I know of no dissentient. In the 4th verse the prophet uses the Hebrew word *nasa*, which Matthew translates by a Greek word *to bear away;* as the common sense af all plainly sees. This very same word *nasa* is used in verse 12. "He bore the sins of many," and is translated by Paul and Peter in their quotation of it, by the Greek word *anaphero*, which properly signifies *to bear away*

the sins of many. So it is translated by the New Version. See Heb. ix. 28, and 1 Pet. ii. 24. I shewed that God himself is said *to bear sin*, in the same sense, and it is expressed by the same Hebrew word *nasa*. But our translators have not translated the word in these cases *to bear sin*, but have rendered it *to forgive, to pardon*, or *to take away sin*. See Ex. xxxii. 32; xxxiv 8. Num. xiv. 8, 8. Josh. xxiv. 19. Job vii. 21. Ps. xxv. 18; xxxii. 1, 5; xcix. 8. Isa. ii. 9; xxxiii. 24. Hos. xiv. 2. Mic. vii. 18.

The angel, who went before the Israelites in the wilderness, is said *to bear their sins*, expressed by the same word, and in the same sense, and translated to pardon. Exodus, xxii. 21.

In the same sense, and with the same word the priesthood are said to bear the iniquity of the holy things, and of the congregation; i. e. to bear them away. Ex. xxviii. 38. Lev. x. 17. Num. xviii. 1.

I showed also that *nasa*, connected with sin, is very frequently applied to one person bearing the sin of another, when nothing more is intended than *pardon*, or *forgiveness*, and so rendered by our translators. Gen. l. 17. Exod. x. 17. 1 Sam. xv, 25; xxv. 28.

The same word is applied to the scape-goat, bearing away the sin of the congregation. Lev. x. 18, &c.

I also introduced about 30 texts more, where the word *nasa* signifies, (and is so translated) *to take away, to carry away, to bear away*.

The argument drawn from this host of scriptures, is that the orthodox interpretation of *bearing sin*, is not true. They interpret the expression *to bear sin*, to signify *to bear* the punishment due to sins—Therefore when Christ is said to bear the sins of many, it means, according to them, that he bore the punishment due to the sins of many in their stead. If this interpretation be true, why do they not say that God himself also bore the punishment due to the sins of the people? The expression, or words are the very same. It may be said that this would be unreasonable. So appears to me the interpretation, when applied to Christ. If reason must determine the correctness of the two ideas, then surely it proponderates in our favor. We have adduced very many

texts plainly and uniformly teaching our interpretation to be correct—and can one text in the Bible, fairly considered, be found to teach theirs.

If when Christ is said to bear the sins of many, it means that he bore the punishment due to the sins of many; why not say the angel in the wilderness bore the punishment due to the sins of Israel in their stead? The expression is the same. Why not say the priesthood bore the punishment due the sins of the congregation? The words are the very same. Why not also say that the scape-goat bore the punishment due to the sins of all the congregation of Israel once a year? And yet the scape-goat was not punished or sacrificed at all. Why not also say, that when one person forgave another, he bore the punishment due to his sin? The expression is still the same. Why leave the common translation of the word *nasa*, and put upon it a meaning not plainly found in the Bible—a meaning contrary to that given by the inspired apostles in Heb. ix, 28; 1 Peter ii, 24; Matt. viii, 16, 17? and contray to the New Version on those texts?

Once more, according to the orthodox interpretation as stated above, how can the sinner bear his sin? Or was his offering, or victim punished in his stead? No where in the law is the victim said *to bear sin*, therefore it did not bear the punishment due to the sin of the offerer. The victim was sacrificed or put to death; and as before proved, was put to death for sins which the law did not punish with death. Therefore the victim did bear the punishment due the offerer.

I now ask, is it safe to build and support a systen on the interpretation of one solitary text (Isa. liii. 12) which is unsupported by another in the entire Bible, but every where condemned by it? Does the law or gospel admit of the punishment of a substitute in the place of the guilty for his justification? That Christ died for (on account of) the sinner and that the sinner is justified by his blood, are precious truths; which I have in the next number made appear. The main design of sacrifice is evidently seen in the expression of *bearing away* sins—that is removing them, as far as the east is from the west, taking them away, or cleansing, or purging them.

SYNOPSIS OF NUMBER IV.

In the preceding numbers I had particularly shown the designs and effects of sacrifice: as purification, atonement, reconciliation, propitiation, and pardon. In this number I still prosecuted the same subject, and shewed that, by the sacrifice of Christ, man is *redeemed*, bought, *purchased*, and *ransomed*.—Tit. ii, 14; 1st Pet. i, 18; Eph. i, 7; Col. i, 14; Hos. xiii, 14; Rev. v, 9; Rom. viii, 23; Heb. ix, 12; Gal. iii, 13; 1st Cor. vi, 20, vii, 23; 2d Pet. ii, 1; Acts xx, 28; Mar. x, 45: 1st Tim. ii, 6.

I shewed that these expressions are not to be taken literally, but figuratively. As the Lord is often said *to sell* his people, when nothing more is intended than that he suffered their enemies to prevail against them, and to lead them into captivity and distress.—Judg. ii, 14; iii, 8; iv, 2–9; 1st Sam. xii, 9. When the Lord had delivered his people thus *sold*, he is said to have *bought*, *purchased*, *redeemed*, ransomed and saved them. Exod. xv, 16; Deut. xxxii, 26; Ps. lxxiv, 2; Deut. vi, 8, ix, 26, xxiv, 18; Exod. vi, 6, xv, 2; 2d Sam. ii, 23, &c.

Mankind are represented as *sold* under sin and death—to save or redeem them from these enemies, was the great design of God in sending his Son into the world to live, die, and rise again from the dead. God himself is the Redeemer. He delivered or redeemed Israel from their enemies, and from bondage, by the hand of Moses. The same God is *now* the Redeemer or Savior of man by his Son Jesus Christ. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and *redemption*." 1st Cor. i, 20.

It is evident to all who read the scriptures, that God redeems and saves none from their sins, but such as believe, repent and obey the gospel; for to

none else is the remission of sins granted; and remission of sins is, according to the apostle Paul, tantamount to redemption from sin. Eph. i, 7; Col. i, 14. "In whom we have redemption through his blood, even the forgiveness of sins."

There are two things from which man is redeemed without faith, repentance or obedience; i. e. the curse of the law, and the grave. The death of Jesus was the end of the law—he nailed it to his cross and took it out of the way. The Jews (for they only were under it) are delivered from that law, it being dead, wherein they were held. That first covenant "waxed old and vanished away." The law, its curse, and transgression all ceased together; for where there is no law there is no transgression, and consequently no curse. The Jews since Christ shall be judged in the last day by the gospel: "The word I speak unto you, it shall judge you in the last day."

The grave or death is the second thing from which the Lord will redeem the world, without faith, repentance, or obedience. For as in (by) Adam all die, even so in (by) Christ shall all be made alive." For the hour is coming, in which all that are in the grave shall hear the voice of the Son of God and come forth; they that have done good to the resurrection of life, and they that have done evil, to the resurrection of damnation. It is the will of God that there shall be a resurrection of the just, and of the unjust—that not one, great or small, of the human family shall be lost, or missing in the last day. The righteous shall be raised incorruptible, immortal, and in glory; but the wicked shall be raised to life, but not to an immortal life; and yet to a life of eternal existence in death—ever dying and yet existing. God only hath immortality, and to those only who seek for glory, honor, immortality, he will grant eternal life. But his immortality is not granted to the wicked, because

they sought it not; and for the same reason, the eternal life in holiness and happiness, promised in the gospel, is not given to them. There is a marked distinction between immortality and eternal existence. All mankind *now* exist, but they are mortal, or exist in death. By the will and power of God they might be supported in mortality, and live forever in mortality and misery. This appears to be the fact, as stated in the scriptures. According to the will of God, by Adam's disobedience to a positive precept, the many, the whole human family were brought under the condemnation of death. So by the obedience of Christ to a positive precept, the whole human family are brought under the justification of life--i. e. shall be raised from the dead at the last day. That positive precept given to the Son to obey, was, to lay down his life, that he might take it again; i. e. that he should die and rise again. This commandment have I received of my Father, and he was obedient unto death. To speak of immortality as pertaining to the wicked is to speak not aceording to the oracles of God.

I next inquired into the connection between faith and the effects of the death or sacrifice of Christ before mentioned, as cleansing, sanctification, justification, redemption, *at-one-ment*, &c. It is not barely to believe that Christ died, but that he died according to the scriptures. We must know and believe in the designs of his death, as stated in the scriptures before we can be rightly affected--before we can be cleansed, sanctified, redeemed from sin, or receive the *at one-ment*. These designs I particularly stated, as follow:

1st. To take the law, or old covenant out of the way.

2. To bring in and establish the new covenant; or to bring in everlasting righteousness to all nations.

3. To effect the resurrection from the dead.

4. To display the love, grace, and goodness of God to the world.

5, To fulfil the scriptures in the law, in the prophets, and in the Psalms concerning him.

6. To give us an example to follow his steps; 1st Pet. ii, 21.

7. To condemn sin, and save the sinner, and fulfil the righteousness of the law in him; Rom. 8, 3, 4, &c.*

These designs, believed with the heart, produce the effects, or are the means of effecting purification, cleansing, sanctification, redemption or salvation from sin, with all the other effects already named, which may be reduced to one simple word, *salvation* from sin. "But after the love and kindness of God our Savior appeared" (in the gift, the life, death and resurrection of his own Son) "not by works of righteous-

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* Our old brother Broaddus was offended that I had omitted the main design of sacrifice, which is that the blood of Christ was designed to expiate or purge from sin. Had he read my preceding numbers, he would certainly have seen this doctrine every where stated, and even in a few sentences after I had stated the designs in these words: "It has been proved that his blood purges, cleanses, sanctifies, washes, &c. from sin." This is the burden of all my numbers. He might have justly concluded that whatever is effected by his blood was designed to be effected, and as I had so frequently and constantly maintained, that these were effected through faith in the blood of Christ, that it was of no moment to say *effected* or *designed*. But justice I need not expect from orthodoxy. But I did expect it from brother Campbell; I had reason to expect it. He had reviewed all my numbers and must have known it—and yet instead of correcting the mistake of his old brother Broaddus, he demurs also against the omission—and after I had plainly stated to him in a subsequent letter, in substance as just above written, he still in his very last letter for July, considers it doubtful whether I believe it! Does he wish to make the world believe that I am an errorist of the blackest stamp? I hope not; I do not believe it. Yet such are the impressions made on the minds of many. It might be queried whether purification was a design or effect of Christ's sacrifice? The difference is nothing; and *ex nihilo nihil fit*.

ness which we had done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit. iii, 4–7.

If I understand the commonly received system of atonement, it is briefly this: That it is God that taketh vengeance, or inflicts the punishment due to sin—Upon the sinner dying in his sins, God himself inflicts the punishment; "I will repay saith the Lord." On Jesus, the sinner's substitute, God inflicts the punishment due the sinner and exempts the sinner from it; or pardons him. He now becomes propitious to the sinner. Is this the true representation of the fact? Did the serpent the Devil, and wicked men in his spirit, bruise the heel of the Savior and kill him, or did the Father? What saith the scripture? If God killed him, why charge the horrid deed to wicked men? and why punish them for it? But of this I have before said enough.

The most powerful arguments against the sentiments advanced are to call them by hard, heretical names, as Unitarianism, Arianism, &c. Though the generality of people know not the definition of these words, yet like the *caballa* of the ancients, they outweigh the scriptures themselves with those taught according to the wisdom of man: This sentiment I lately saw in the Religious Herald, the Baptist oracle of Virginia. The editor, after giving several reasons, why the Baptists cannot unite with bro. Campbell and his adherents, gives another reason, because, "Mr. C: has already formed an union with the adherents of B. W. Stone, who are baptized Arians: We could not conscientiously unite with them." Yet our conscientious brother Sands can unite with a

good conscience, with the sacrilegious who squander the goods of heaven—the money and property of God put into their hands, in pageantry and luxuries —who mind earthly things, and are the very votaries of Mammon. But the salvo is, they are orthodox. Why it is we are dubbed Arians, I cannot tell. I have disproved the charge again and again. It may be that I may have quoted the scripture, which said, "With us there is but one God, the Father—the God and Father of our Lord Jesus Christ, and that Jesus Christ is the Son of the living God." I find that people who wish to maintain a standing with religious orthodoxy, must avoid the mention of all such texts; or explain them according to the exegesis of the orthodox creeds.

With many it is sufficient to say that these are mere speculations. By speculations I understand, the views of a subject not verified by fact or practice." All I have to request of friends and foes, is that they examine my Nos. and letters in this discussion; and if they find one sentiment not verified by fact—scripture fact—that they reject it; and if they find one sentiment not in strict accordance with practice and experience, let them reject it as useless. But if they honestly and candidly examine, and find the sentiments not to be speculation, but truth, they are not at liberty to reject them, much less to blaspheme them by approbrious names. I humbly ask forgiveness of all my brethren, if I have erred in spirit, diction or doctrine in this discussion, God knows it was not intended.

I have now finished the synopsis. But after reviewing, were it not for my promise, I would suppress it from the public eye. Not that I disapprove of the sentiments, but because it does not so clearly express the subjects discussed as the numbers and letters themselves do. Search the scrip-

tures; and prove all things, and hold fast that which is good--irrespective of praise or blame of men. Brethren, farewell.

B. W. STONE.

NOTICE..

Bro. Campbell's July number came too late to be printed in My August number, and the extra was designed for another purpose. I had designed to stitch and cover the two together which is the cause of the late appearance of this number.

RELIGIOUS NEWS.

Monticello, Mo. June 24, 1841.

Bro. J. Creath, jr. to T. M. Allen writes: In 20 days at two different meetings in Shelbyville, Mo. between 75 and 80 persous were received. Also in this place 13. I am exceeding joyful in all my tribulations.

As far as I am concerned I wish the Messenger to go forward: it is doing good. But the brethren here do not like the discussion on the atonement. We fear a division, or a foundation for one in these pieces. I will do all I can for it. There is an increasing demand for it here. I wish the work to continue.

Bro. Stone:--I find my numerous engagements will not permit me to bestow that attention to the editorial department of the Christian Messenger, that I could wish. On that account I propose withdrawing my name as an assistant Editor. This step I propose taking, simply because the

public may expect more of me than I can perform--while my name occupies the place it does in your periodical. I do not wish to create expectations I cannot fulfill, and therefore, ask you not to continue my name as an assistant editor. I beg leave to assure you, that I am satisfied with the Ch. Messenger and regard it as a useful work—and will do all I can to extend its circulation, and continue its usefulness. I will write for it just as I have done, and perhaps even more than I have heretofore. I do hope that other brethren, especially in the West, will do the same, and exert themselves to extend its circulation. Wishing you health, happiness, and prosperity,

I am as ever your devoted brother in the good hope.

T. M. ALLEN.

Columbia, Mo. July 20th. 1841.

Bro: Tho. Smith writes: that at Santa Fee, a small village on a branch of Salt river, he and brother H. Thomas labored four days and obtained 21 additions—soon after brother Thomas obtained 37 more. Thence they went to Florida, and obtained 2 more--thence we went to Paris, and continued four days there and in the neighborhood and obtained 22. Thence he came to Freindship and obtained 4 more--in all 86.

Mills' Prairie Ill. May 31, 1841.

Bro. E. Goodwin writes, that since his last to me he had witnessed the addition of 31, in the bounds of his labors; that the brethren were waking up to the subject of piety all over the country.

Jacksonville Ill: Aug. 11, 1841.

DEAR FATHER STONE:

Brother Patton and myself arrived in Springfield July 3, and commenced a meeting, which continued

four weeks, during which we had 75 valuable additions in the city and vicinity. May the good Lord bless them, and save them in his everlasting kingdom.

W. M. BROWN.

Bro. N. Field proposes to publish a semi-monthly paper in Jeffersonville Ia. devoted to the promulgation of Christianity, to be called the Israelite. The terms the same as the Journal of Christianity—$2,00 in advance, or within six months, or $3,00 at the end of the year.

Bro. S. M. McCorkle, proposes to publish a monthly periodical in Springfield Mo. to be called the Alarm containing a commonsense view of unfulfilled prophecy. The work will contain 16 large imperial octavo pages, at $1;25 per-annum. The work will be commenced as soon as the subscription will justify. All letters to the editor must be post paid.

From the Christian Palladium, of July 16.

WESTERN CHRISTIANS.

In a former No. noticing some remarks of the editor of the Christian Messenger, I said "the Western Christians had gone over to the Disciples." Elder E. Harvey wishes a distinction made between those who *have* and those who have *not* left their old ground. This is right; for many of the western Christians have rejected the "reformation," so called, from its first disorganizing and chilling appearance; while others have been led from the true way by its cold speculations.

While on the subject I will just inquire, why does the editor of the Christiam Messenger treat my friendly but plain remarks on the "cause of disunion" with silence? He invited me to the correspondence, and does he *now* decline an answer to my first effort to effect the union which he professed he greatly desired? I hope he is yet an advocate of, and is willing to make at least *one* effort to re-unite his divided brethren.

Bro. Marsh; Your remarks above have really surprised me, for reasons which I shall state in the following observations:

You say yet as formerly, that the "Western Christians had gone over to the Disciples." On this charge I thought I had fully and satisfactorily answered you, by a positive denial of it—we went not one step over to them; but met them on the wide platform—tho Bible alone, on which we had long stood before, and upon which they came, having left their *old ground*—human creeds. I ask you, should we have pushed them off? Should we have stood, and looked upon them as intruders? Should we with angry frowns, and jealous spirits have lifted our warning voice against them as heretics, because some of their opinions of the Bible did not tally with our own? And yet their holy, zealous endeavors to advance the truth, and their persecutions for it, put us to shame? How would you have done, placed in a similar situation? Would you have stood aloof, and excluded them from christian union and fellowship? Why? Because of wrong opinions held by them? By what law would you have judged them? By the law of faith? or sectarianism? Do you, when you admit members into your fellowship, inquire into the minutiæ of their opinions of truth? Do you, when you unite in communion with sectarians, by this, declare that you unite with them in all their opinions? I trow not.

"Elder E. Harvey wishes a distinction made between those who *have,* and those who *have not* left their old ground." This you say is right. Please inform him that the Christians of the West, have not left their old ground—the Bible; but stand as firmly on it, as the Alleghany mountains, unmoved. That book never taught us to reject any humble, obedient believer in Jesus, even if he be called by a different name. Should I do it, would I not be endeavoring to divide Christ, and nullify his word by my faith and act? Who then has left the old ground? Those undoubtedly, who have left it so far in practice, as to reject from their union and fellowship the humble, obedient believers in Jesus. Does bro. E. Harvey do this? Let facts determine. What more do the most rigid sectarians? But he may say, I hold to the Bible alone! Yes; in word only, if in practice he acts contrary to its uniting principles.

You ask, why does the editor of the Christian Messenger treat my friendly, but plain remarks on the "cause of disunion" with silence? I was really startled at this sentence from my brother's pen. I had thought that all the causes stated by you of any weight in my mind, were fully treated by me. But, to remove all hindrances from union, I will now attend to those minor causes.

"The Christians of the east, in former years, sent messengers among those of the west, to labor to form a perfect union, and co-operation with them; but our friendly visits were not returned—our conferences were opposed; and finally, our offers for union were rejected,"

If I, as one, ever heard, that brothers Badger, Hathaway, Millard, and yourself were sent by the eastern Christians for these purposes, or that they were the messengers of the churches to us, the impression is entirely obliterated from my mind. But will any

of you say, they were not received by us, and treated as brethren engaged in the same cause? You cannot. But in the second visit of one, we were not so well pleased; for he without any consultation with us, appointed a conference to be holden at Cincinnati some months ahead, at which the preachers in the West were all summoned to attend. He himself came; but none of us in the West attended the summons, because we did not acknowledge the authority. He was mortified, returned home and reported that we were opposed to conferences, &c. In truth we were opposed to them *then*, and equally so now, as they have been generally got up and managed, Such are the strong pillars of partyism. But, you say, "Our friendly visits were not returned." We were poor, and not able to bear the expense of so long a journey. Yet our brethren, Kinkade, Lane, Thomas, and others did visit you and abode long time with you.

You say, "finally our offers of union were rejected." Do, bro. Marsh, say, what union did we reject? Did we reject offers of Christian Union—the union of which the Bible speaks? No; never. Is it to reject Christian union, because we cannot unite in your district conferences– your central conferences—your general conferences, &c.—and aid in drawing up many *Resolves*, what the churches must do, and what the preachers must do, &c.

My brother, and such as think with him, may act as they see proper; but do not reject us, because we cannot act in these things with you. Do you think that we, in acting thus, have refused Christian union? What saith the scripture? Do examine.

Your old brother,

B. W. STONE.

AN ADDRESS TO MY PATRONS.

Dear Brethren: You remember that in my prospectus for the eleventh, or current volume, of the Christian Messenger, that I proposed to print 12 no's each no. to contain 32 duodecimo pages for 1 25 a volume; the whole 12 no's would make only 384 pages. But I have printed 11 no's containing 396 pages, together with this extra, which make 48 pages more than promised. I have now closed the 11 vol. and am left as yet in debt to my printers, and for printing materials. To you my brethren and friends who have promptly paid, I tender my thanks. To you who have not paid, I beseech you as brethren and friends, leave not your old servant in distress. The Post Office department has granted you the privilege of sending money for periodicals free of postage through your Post master. Do avail yourself of this privilege, and remit to me your dues however small. Do not say, another time will do as well. Remember the price was to be paid on the delivery of number 2. Let my agents and friends exert themselves for my benefit as soon as possible.

If I receive sufficient enccuragement I shall go on with another volume:—I wish every one who wishes to discontinue taking the Messenger, to let me know through their post master immediately. I wish my agents and friends, who wish the work to continue, and wish to continue its supporters, to increase their list of subscribers, and their post masters will send it without cost. My number of subscribers are smaller than I ever had; and must be increased if the work be continued. It must rest with the public, whether or not I continue another volume: I have determined to wait about two months: Within that time; it will be known, whether I shall have sufficient encouragement, by the payments for the present volume and by an enlarged subscription for the next: If this should take place, the first number of volume 12 will

appear in November, of the same size and price as the present. I request my friends not to put me to the expense of paying postage for letters and communications: none can be received hereafter unless post paid, or franked:

B. W. STONE.

P. S. If I should not publish another volume, I will return as soon as possible, the surplus money sent by my friends. B. W. S.

NOTICE.

Our annual meeting will commence in Jacksonville the Friday before the 4th Lord's day of September, where we hope to see all our fellow laborers in the State and many of our brethren from far.

EDITOR.

Bro. J. T. Johnson, July 28th, writes that he has recently made several short trips and gathered in about 20.

Brother Martin Grove of Monroe, Mo. June 13, 1841, writes, The state of society is something better here, than it has been—3 or 4 additions lately, and the brethren somewhat refreshed. I hope the time is not far distant when Zion will arise and shine:

We expect in a short time to constitute a church here. I would like to hear your views in relation to the constitution of a church of Christ. Your affectionate brother in the Lord.

REPLY.

Brother Grove: I readily comply with your request in regard to the constitution of a church of Christ.

1. The foundation must be Christ Jesus, and his word. For other foundation can no man lay.

2. The kingdom of heaven, or church of Christ

is righteousness, and peace, and joy in the Holy Spirit; consequently the members of this kingdom must and do partake of its nature. We cannot be too guarded against the evil of building on this foundation, wood, hay and stubble, which shall be burnt—everything that can be shaken will be shaken out of the kingdom—and every plant which our heavenly Father has not planted shall be rooted up. By constituting a large church of good and bad, we may gain the applause of man, and become popular in the world; but we gain not the approbation of our Lord. We build a church of discord, and commingle the children of Hagar and Sarah. The first are like the fruitless branches which are injurious to the fruitful and prevent them from bearing much fruit—They are ever in the way of the peace, prosperity, and spiritual growth of the church, and they obscure that light, which should always flow from the church upon the world in darkness, to direct them into the way of salvation, and to recommend true religion to their acceptance, and pursuit.

3. It is indispensible in the constitution of a church that every one that unites, should first give themselves to the Lord—This is the most solemn and pious act of our lives. We then consider ourselves not our own but the Lord's, and are bound in soul, body and spirit to glorify him--not to do our own will, but his--not my will, but thine be done, said our great pattern–our example. "Herein is my Father glorified, that we keep his commandments, and bear much fruit." When we give ourselves to the Lord, we also give him all we possess. Our treasures, our goods are not ours, but the Lord's. "The earth is the Lord's, and the fullness thereof. We are only stewards of God's treasure, and bound to glorify him with our substance. How responsible our profession! We shall have to give an account of our stewardship in the last day. If we

"honor not God with our substance," by feeding and clothing the poor--by sending the word of life and salvation to the nations in darkness, as also to the destitute around us—alas! for us. How many there are, who cannot spare a dollar for these divine purposes; but can spend the Lord's treasure in rich furniture for their fine houses; on their tables groaning under the load of luxuries—on their children and themselves in superb garments, and costly jewelry. Does not the Lord see how they are wasting his goods? And will he not avenge for these things? These are they who love the world—these are but the votaries of mammon, how high soever their profession. They have their reward. O what an incubus are such professors on the church of God! What a paralysis on her endeavors to do the will of God.

4. They must first, as said, give themselves to the Lord, and after this, they must give themselves to one another, by the will of God. They must now act and live in concert, unity, and love, and be fellow-workers with God in saving the world.

5. Now, when united as a church on the foundation laid in Zion, choose your Bishop, Elder or overseer to take charge of the flock. Let him have the qualifications of the office as laid down in the scriptures, or let not the hands of the presbytery be laid upon him —then choose your deacons, men full of the holy spirit whose business is to attend to the temporal concerns of the church only; unless like Philip and Stephen; they be set apart to evangelize. Then they cease to be deacons, "for it is not meet that such should serve tables any longer, but they attend solely to the preaching of the word and to prayer.

6. Let the church duly attend to the ordinances of the house of God. I have seen an error among us, which must be corrected before it prostrates the churches and disgrace the good cause. It is this. A preacher

addresses the congregation; and afterwards gives an opportunity to such as are disposed to confess the Savior, to come forward and do it. Several come forward, he asks them, Do you believe in the Lord Jesus, as the Son of God, and Savior of sinners? Do you desire to be baptized in his name? They answer in low voice, unheard by the church. They are straight way baptized into Jesus—into the one body —become members of the church, without the consent of the church; for they had no action in the matter. The preacher who received them may be a stranger, or a novice; and how can such know but that they are receiving a horse thief or deceiver? I knew this very thing once done; two deceivers, horse-thieves were thus received and baptized in this way by a pious brother. A Bishop of a church should always attend to this business; and after the applicants have confessed the Lord, let the congregation be asked, "Can any man forbid water that this person should not be baptized"? Weighty objections may be made against his baptism, which may require time to remove, if removed at all. I have known instances of persons received, and baptized, who could not be received into the fellowship of the church. These things must be reformed.

7. The name is the last, but not the least thing I shall mention in the constitution of a church. The name of the Church should be found in the scripture, as that given by divine authority—The church by the inspired apostles was called, *the church of God, and the Church of Christ;* and the disciples were by divine authority called *Christians*, first at Antioch. To avoid division and partyism the disciples of the Lord must have one name. Some of our brethren, so clearly convinced of this, require every one that joins himself to the church to receive this name, and to be called by it alone.

May the good Lord convert and regenerate the church, and make all true believers one, Even as the Father and the Son are one, that the world may believe and be saved!

So prays your old brother.
B. W. STONE.

Brother Wm. Rawlins of Iowa, writes that recently there had been 13 immersed.

Brother Allen Wright of Mo. writes that very recently in Greene at two meetings 24 were immersed, and 10 in his own neighborhood, near Huntsville.

Brother J. H Cartmel of Clarksburgh Ia. writes July 28, that brother John Smith of Kentucky had a meeting of two days, and obtained 22 additions, and 7 more have been immersed since in that neighborhood. Also at two meetings held at Flat Rock in that county by brother Ringer, and O Kane 50 more were added. There is a general inquiry.

Brother J. T. Johnson has recently gathered in about 20 as he writes:

Last Lord's day brother Osborn and myself held a three days meeting at Rushville, Ill, and obtained 9 additions. EDITOR.

(From the Evangelist.)

Kentucky, May, 1841.

BROTHER SCOTT:

I have been a critical student of the Bible for twenty years, and of the writings of Bro. Campbell, Stone, Scott, &c. from their respective commencements to the present. I have also been an Elder and Teacher for six years. And I think I am an observer of men and things in general; but I *know* that I am of young and illiterate Preachers in *particular*.

One thing is particularly observeable among young preachers they are too much given to the use of such

phraseology as this, 'I defy the clergy of all denominations to prove it.' 'I challange the whole priesthood on this subject." "The *whole sectarian world* is in error on this subject, and I can prove it!" &c.

However prudent it may be for *old* teachers, evangelists, &c. to use this kind of language; for young ones, it is contrary to the spirit and genuine principles of the Bible; is superlatively imprudent and disgusting.

If the young preachers were all that engaged in such a course we could get them to hold off till they could be taught some prudence. But we have another set of non-descript would-be-evangelists, if the churches would only call, send, and support them. But as it is, they ride to and fro, challenging, defying, and insulting the sects, and disgusting the world; creating, fomenting, and extending party principles, and party strifes; and making proselytes, not to the religion of the Bible, but to the party principles of their own creating.

These preachers should know that "Order is heaven's first law." And that they may be taught it; I propose a few questions for you to answer.

1. Is it the duty of the Eldership to inform every Evangelist or preacher that visits their congregation of the state of society in that vicinity?

2. Is it the duty of those Elders to tell the Evangelists *what* to teach, and how to teach it? And

3. Is it the duty of the Eldership to stop such Evangelists or preachers, if they will not act according to their instruction?

My eye may be jaundiced, but I think I see something wrong.

However I will submit the case to you, wishing you though, to lay this letter, imperfect as it is, before your readers, with the answers to the above questions.

As ever yours, PRESBUTEROS.

P. S. My real name is forthcoming, if necessary.

Shelbyville, Shelby County Mo: June 22, 1841.

Not doubting that information of the progress of the good cause will be acceptable to you and your readers, I hasten to relate what the Lord has done for us.

Brother Jacob Creath Jr., assisted by brother Hatchett from Illinois, commenced preaching here, on Saturday preceding the 5th Lord's day in May, and continued until the following Tuesday, during which the brethren were greatly comforted and edified by an able dispensation of the word of truth. But to witness the hearts of sinners melting like snow before the heating rays of the sun—to see those who had previously manifested the utmost indifference about the salvation of their souls, sheding tears of penitence to hear them to the number of thirty two confessing with their mouths the Lord Jesus—to see them "go down into the water and be buried with Christ by baptism"—and then to behold the lively expressions of joy and happiness manifested by their believing friends and relations--oh, it was a most joyful and glorious scene. If such be but a foretaste, what must heaven itself be?

Our regular meeting commenced on the Saturday next preceding the second Lord's day in June, at which time Brother Creath was met and assisted by brother Henry Thomas. The meeting continned ten days, the fruits of which are forty more additions making, in the whole 72, at the two meetings. Truly, we have great cause to "magnify the Lord" and to bless his holy name. We have had to combat strong prejudices and many difficulties, but the Lord is our trust.

This is a new county, and sparsely settled. Until within the last twelve months, the people have too frequently been taught human speculations for the gospel.

Thinking that a history of the church here may not be altogether uninteresting I will give it.

About two years ago, a few names of us (12) from different States, but having that "one faith, one hope," and having submitted to that "one baptism," determined to organize, which we did. About one year ago, we learned that brother Creath had settled in an adjoining county, about 35 miles from this place. Bro. Sullivan and myself, the church concurring, determined to visit him, and, if possible, get him to preach for us, for the benefit of those churches, which are always complaining of their languishing condition, and crying for help from their teaching brethren. I will tell what more we did besides saying, "Come, do come and preach for us" "how very glad we shall be to see you," &c. We saw he had a dependent family, we knew he could not live on "locust and wild honey," nor go dressed in "camel's hair." We, therefore, said "come and we will sustain you," and knowing the preachers had often been deceived by these general promises of support, I voluntarily executed to another brother my note for —— dollars for his benefit, with a promise to increase the sum, if his expenses should demand it, the brethren here all agreeing to bear a proportionable part. He came--he taught --you know the result: In addition to the above, much prejudice has been removed; the good seed sown, doubtless will continue to germinate, spring up, grow and ripen to the honor and glory of God.

B. W. HALL.

Bro. John Taylor, of Brown county, Ill., has lately immersed 21:

At Antioch, near Jacksonville, 7 were immersed a few days ago by brother Brown.

The prospect for a general revival in our country is good. We need only some holy, spiritual preachers

with the divine blessing, to conquer the rebel hearts of thousands in our country. ED.

OBITUARY.

Died, at her residence, in Monticello, Lewis Co. Mo., July 16, 1841, of pulmonary, and hereditary consumption, Sister Susan Creath, the wife of brother Jacob Creath, jr., aged 32 years. She died a Christian, with a hope full of immortality. She had labored more than three years under the disease that finished her earthly career. Few persons suffered more than she did during this period. She was often summoned, as she thought during this time to leave her station; but the messenger always found her ready to go—completely armed for the conflict.

O, sweet is the season of rest,
When life's weary journey is done;
The blush that spreads over the west,
The last ling'ring ray of its sun.

[Communicated.

We fully expect to continue the C. Messenger on the same plan and terms, $1 25 a volume in advance, or on the delivery of the first number. It may not appear as soon as contemplated at first. It may require a month or two longer; as I wish to procure paper, and to have some certainty of the number of subscribers before I begin. The paper cannot be gotten till my subscribers for the present volume shall pay their dues. The next volume shall be found many expositions of difficult passages of scripture. To this particular point shall much attention be paid. I invite my friends to state to me such texts as may appear unto them difficult, especially such as may tend to edification. EDITOR.

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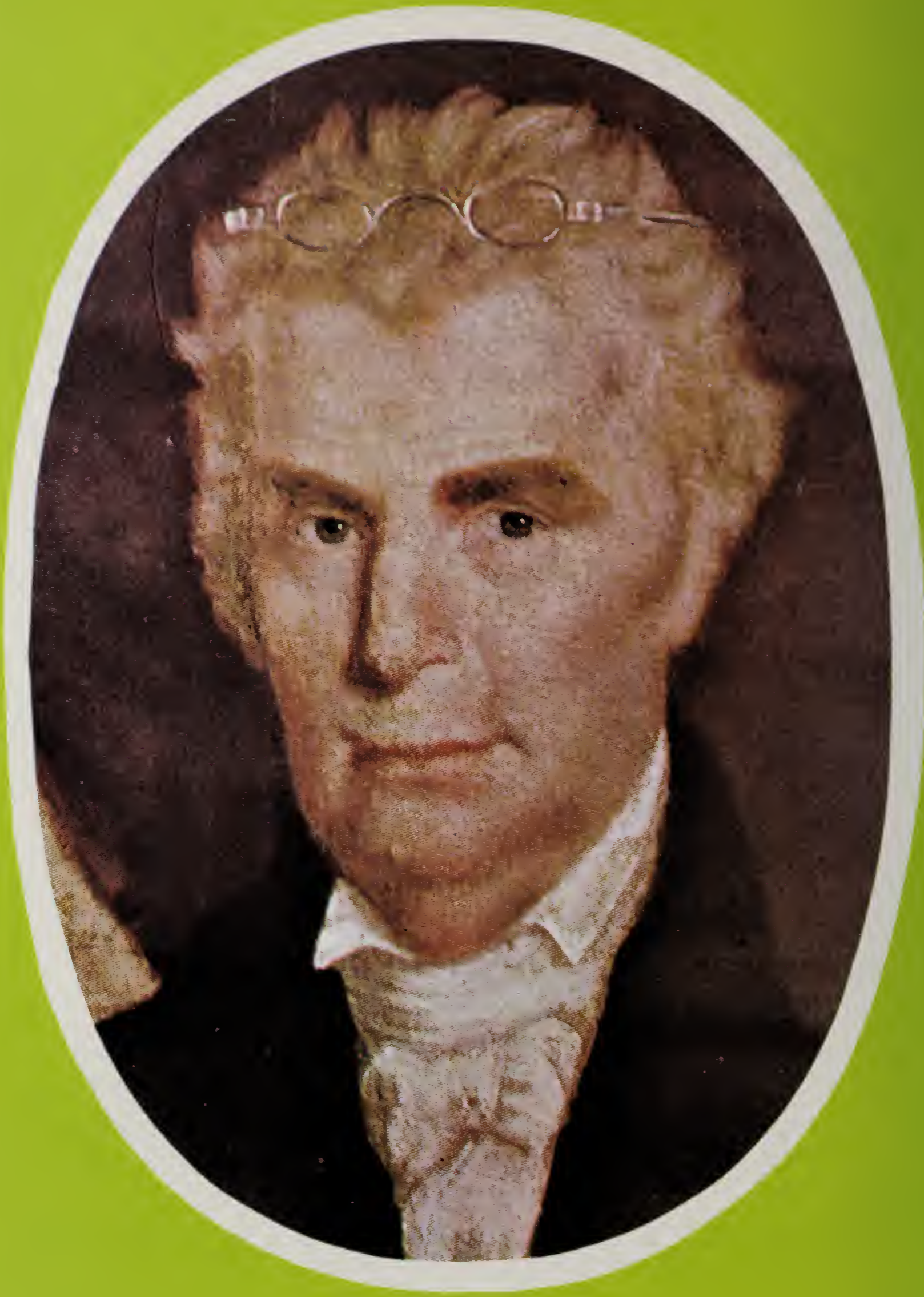

Editor Barton W. Stone

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BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

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NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was,

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